

Miss Dix -

From Mrs Brigham

VOL. I.

No. 1.

THE
AMERICAN JOURNAL
OF
INSANITY,

EDITED BY THE
OFFICERS OF THE NEW YORK STATE
LUNATIC ASYLUM, UTICA.

The care of the human mind is the most noble branch
of medicine.—GROTIUS

UTICA:
BENNETT, BACKUS, & HAWLEY.
1844.

Vertical
History
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AMERICAN JOURNAL OF INSANITY, FOR JULY, 1844.

ARTICLE I.

BRIEF NOTICE OF THE NEW YORK STATE LUNATIC ASYLUM,
AT UTICA,—AND OF THE APPROPRIATIONS BY THE STATE,
FOR THE BENEFIT OF THE INSANE.

This Asylum was opened for the admission of patients the 16th of January, 1843. Since that time to the 16th of June, 1844, a period of eighteen months, there have been

Admitted,	433,	viz.	228 men,	205 women.
Recovered,	123,	"	67 "	56 "
Died,	13,	"	10 "	3 "
Present number,	245,	"	124 "	121 "

It is a State Institution, and under the control of a Board of Managers, appointed by the Senate, upon the nomination of the Governor. The term of three of the Board expires every year, when three additional managers are appointed.

The following gentlemen constitute the present Board :

THEODRIC ROMEYN BECK, M. D.,	ALBANY.
DAVID BUEL, JUNIOR,	TROY.
CHARLES B. COVENTRY, M. D.,	UTICA.
NICHOLAS DEVEREUX,	"
THOMAS H. HUBBARD,	"
CHARLES A. MANN,	"
ALFRED MUNSON,	"
JACOB SUTHERLAND,	GENEVA.
JAMES S. WADSWORTH,	GENESEO.

The Managers have the general direction and control of all the property and concerns of the Institution, appoint the Superintendent and Treasurer, and upon the nomination of the Superintendent, appoint the Assistant Physician, Steward, and Matron, all of whom, with the exception of the Treasurer, constantly reside at the Asylum, and are designated the Resident Officers of the Asylum. They are as follows :

AMARIAH BRIGHAM, M. D., Superintendent and Physician.

HORACE A. BUTTOLPH, M. D., Assistant Physician.

CYRUS CHATFIELD, Steward.

MRS. CHATFIELD, Matron.

EDMUND A. WETMORE, Treasurer.

Although this is a State Institution, and the first established by the Legislature for the exclusive care of the insane, it would be wrong to infer that the State of New York had not until this period, made liberal appropriations for the relief of this unfortunate class of her citizens. The New York Hospital, in the city of New York, one of the oldest charities in the country, was opened for the reception of patients in 1791, and apartments were then appropriated to lunatics. But few, however, were admitted for several years, as twelve years after it was opened, only 215 insane patients had been admitted. Their accommodations were not, however, good, as the apartments assigned them were in the basement story of the main building.

In 1802, "A plan was in agitation to adapt the hospital more exclusively to the accommodation, management, and cure of lunatics," and an act of the Legislature passed in 1806, granting the sum of \$12,500 annually, until the year 1857, enabled the Governors of the Hospital to erect a new building for the insane. This building, now the Marine Department of the New York Hospital, was opened for the admission of insane patients in 1808, and was occupied as a Lunatic Asylum for thirteen years.

The progress of improvement in the construction of Lunatic Asylums, and in the care of the insane, is well illustra-

ted by reference to some notices of this building, published at the time of its completion. The Medical Repository for 1807, published in New York, says, it was built "expressly for the reception and accommodation of maniacs, and in its construction the best information was sought, and the most instructive precedents followed." "This noble edifice," it added, "is ninety feet long, and contains about sixty separate cells; they are made strong, and the confinement rigorous in proportion to the violence of mental derangement. Their walls are lime-washed without being plastered. This building was erected at an expense of at least \$50,000. Its architecture is well suited to the intended purpose, both as to the design and execution, and it may be affirmed with truth, that the Lunatic Asylum of New York does honor to the city in which it stands, and the country to which it belongs. *It is believed that the proper discipline can be established among the maniacs, without the use of the whip.*"

But this establishment, so much lauded, was soon found inadequate to meet the wants of this class of patients, and legislative aid was again sought, and an act was passed in 1816, granting to the Hospital in New York, *ten thousand* dollars annually, until the year 1857, to enable the Governors to purchase land near the city, and to erect suitable buildings for the accommodation of the insane. This \$10,000 was in addition to \$12,500 which had formerly been given to the Hospital for the same period, and both of which are still paid by the State.

A site was selected about seven miles from the city of New York, where an Asylum now known as the Bloomingdale Lunatic Asylum, was completed in 1821, and to it were removed all the insane from the old Hospital in the city. From that period until the present time, twenty-three years, there have been admitted into it 2,769 patients, of whom 1,304 have recovered.

On a careful examination of the records of the Legislature of the State, it will be found that \$550,000 have been ap-

propriated to enable the Governors of the New York Hospital to accommodate insane patients.

When to this is added the munificent appropriations made for the erection and furnishing of the State Asylum, at Utica, it will be seen that no State or country has been more liberal in providing for the insane, than the State of New York. Her citizens may well be proud of her noble charities, and of the constant efforts of the Legislature to increase their usefulness by liberal appropriations.

In addition to the large appropriations made and continued to the New York Hospital, to the Bloomingdale, and Utica Asylums, by the Legislature, the counties are also liberal in providing for the poor. According to the reports of the Superintendents of the Poor, for 1843, "the whole number of paupers relieved or supported during the year 1843, was 82,754; of whom 78,233 were county paupers, and 4,521 town paupers. The number of persons who were temporarily relieved, was 62,047. *Total expense* for these purposes, *for the past year* was \$592,353 29½. According to the same Reports, there were in charge of the Superintendents of the Poor,

Idiots who are paupers,	males,	205
“ “	females,	191
Lunatics who are paupers,	males,	440
“ “	females,	354
Total,		1190

Nearly every county in the State has a poor-house and farm, under the supervision of *Superintendents* of the poor of the county, appointed by the Supervisors of the towns.

This arrangement for the support of the poor, we regard as far better than that of most other States. In this State the poor are never *sold at auction*, as in many of the States, to the one that will keep them cheapest, neither are they transported from one town or county to another, but are provided for wherever found in a condition requiring assistance. Lunatics are not kept in the jails of this State.

Our acquaintance with the Superintendents and Overseers of the poor is extensive, and we are pleased to be able to bear testimony to their intelligence and humanity, and their efforts to benefit the unfortunate persons committed to their care.

The county houses are not, however, good places for the insane, as this class of persons require peculiar care, and we hope the time is not far distant when they will be placed in Asylums especially provided for them. Still we regard their situation in county houses as far preferable to that of the insane poor of most States in the Union.

These remarks we feel called upon to make, in justice to the State, and to correct an impression entertained by some, that the poor are neglected.

To determine with correctness the amount of assistance that will suitably prevent suffering, and not operate as a bounty on idleness and dissipation, is very difficult. But in efforts to relieve the poor, both sane and insane, in liberal appropriations, and in judicious measures for their support, we know not of any State that is not in arrear of New York. This great State has set a noble example of enlightened liberality, by her large appropriations for charitable purposes, though we trust they are but the commencement of efforts to improve the condition of her citizens.

The *State Lunatic Asylum* at Utica, when the arrangements authorized by the wise and benevolent foresight of the last Legislature, and which are now in progress, are completed,—will be among the best constructed Institutions for the insane in the world,—capable of accommodating five hundred patients, and enabling them to be divided into twelve distinct classes, or families, for each sex, exclusive of a large chapel, shops, school-rooms, and hospitals.

Attached to the Asylum, is an excellent farm, of above one hundred and forty acres, affording pasturage and hay for

the cows and horses that will be necessary, and good land for raising all the vegetables required by the household.

The patients, in good weather, perform much labor on the farm, and in the garden, by which they are gratified and improved. Some also work in the joiners' shop, some make and repair mattresses, and several work at making and mending shoes. The women make clothing, bedding, and do the ironing, and assist in various household duties.

They also manufacture many useful and fancy articles for sale.

In January last, a *Fair*, for the sale of articles manufactured by the patients, was held at the Asylum. "Every one," says the Editor of the *Utica Gazette*, who was present, "was surprised at the beauty of the fabrics, and the skill and ingenuity displayed in their manufacture. There were dolls, ranging in size from the Lilliputian up to the dimensions of some of their purchasers, and decked like fairies or witches; pincushions, in shapes that would have puzzled Proteus; baskets, fit for the grotto of a sea nymph; all manner of sewing accoutrements, done into leaves and fruit, that would have tempted Eve to learn; caps, stockings, gloves, aprons, collars, bags, purses, &c. &c., for the utilitarian."

About two hundred dollars was realized from the Fair—which, with the profits from the sales since made, has enabled us to make a large addition to the library—to purchase some musical instruments, and to erect a good *Green-House*.

Schools, for both sexes, were established last autumn, and much good has resulted from them, as stated in the Annual Report of the Superintendent. The winter term closed by an exhibition—the speaking of original pieces—recitations, music, and the performance of original plays, and other exercises, which in the opinion of good judges, who were present, would not have been discreditable to any literary Institution. Schools, we believe, will prove very useful in such establishments, not merely to divert, but to benefit the inmates.

The following account of the *Daily Routine of Business* at the Asylum, may be interesting to some.

The watchman rings the bell at half-past four, in summer, and half-past five, in winter, when all in the employ of the Asylum are expected to rise and enter upon their various duties. The attendants open the doors of the patients' rooms, see that they are well, and assist such as require it, in dressing and preparing for breakfast. They also commence making the beds, cleaning the rooms, and sweeping the halls.

One hour and a half after the ringing of the morning bell, breakfast is ready for our whole household. It is announced by a bell, ten minutes previously, that the tables may be arranged and the dining-rooms put in order.

During meals the attendants wait upon the patients, and take their own meals from the same table afterwards. Sometimes, when all the attendants are not needed to wait upon the table, one or more eat with the patients.

We regard this arrangement, though somewhat different from the practice of many other institutions, a very good one. We adopted it here at the commencement, and in no instance have we heard any complaint from patients or attendants.

After breakfast the soiled dishes and plates are sent to the kitchen to be washed. The knives and forks, cups and saucers, are cleaned in the dining-rooms by the attendants, assisted by some of the patients. The rooms are then thoroughly cleaned, the beds made, and every thing put in good condition. Those patients disposed to labor on the farm, in the garden, or about the halls and yards, or in the shops, are permitted to, and thus have rendered us much valuable assistance. Usually many more volunteer than we deem prudent to thus exercise. Those who do not labor, pass their time in various ways: in reading, playing ball, rolling nine-pins, or in walking and in attending school, which commences at 10 o'clock.

Soon after breakfast the Superintendent and Assistant Physician visit all parts of the building. Through the apartments of the women they are accompanied by the matron.

The condition of each patient is ascertained, and the directions deemed necessary for the day given to the attendants.

Prescriptions are then attended to, and half an hour before each meal the attendants from each hall call at the physician's office for the medicine, which is placed in cups, each cup labeled with the name of the patient for whom the medicine is prescribed.

At half-past twelve dinner is ready. After this meal the patients again engage in labor and amusements.

The women work much of the time ; they also ride, walk, play battledore, and such as choose attend school.

Six o'clock is the hour for tea. In the evening the halls are lighted with globe lamps, suspended from the ceilings. Tables also are supplied with lights, at which may be seen some reading, others playing cards, checkers, and conversing ; and in the ladies' apartments knitting, sewing, singing, and reading.

During the day the physicians, the matron and steward, pass frequently through most of the halls, visiting the sick, attending to particular calls or waiting upon visitors.

At nine o'clock patients usually retire, many of them earlier, and by half-past nine all are in bed.

On Sunday, no unnecessary labor is performed, and no diversions allowed ; the patients are dressed in their best clothing, and a large majority attend the religious services in the chapel. Several assist in singing. In the evening we have a singing school.

For further particulars respecting the Asylum, the reader is referred to the Annual Report of the Managers.

ARTICLE II.

INSANITY—ILLUSTRATED BY HISTORIES OF DISTINGUISHED MEN,
AND BY THE WRITINGS OF POETS AND NOVELISTS.

Though both poets and novelists are considered fictitious writers, yet in everything relating to the passions and emotions of mankind, the most celebrated of them, are the most correct of historians. *Truthfulness* in these respects is essential to the celebrity and lasting reputation of both. Hence, we find Homer and Horace among the ancients—Shakspeare and Moliere of later times, and Scott, and Byron of our own, for the most part psychologically and pathologically correct. Their illustrations of the emotions and passions we feel and know to be true—while among those of less celebrity we notice passions torn to atoms, and emotions and feelings portrayed, that were never felt under the circumstances described, by any human being, either sane or insane.

The correctness of the writers alluded to, in these respects appears to be the result, for the most part, of a wonderful power of observation, or of a kind of miraculous ability possessed by a *very few*, of retaining in their minds a vivid impression of everything they see and hear, and of calling it up with distinctness whenever they choose.

Owing to this accuracy of observation and memory, we find the writings of distinguished poets and novelists abounding in facts illustrative of the passions and emotions of the human mind, and also occasionally most life-like accounts of the disordered manifestations of mind.

There are, however, two classes of writers among them who have given illustrations of insanity.

One class, like Cowper, have derived their accounts of the disorder, or at least have been much aided in their accounts of it, by their own sensations.

Cowper's description of his own melancholy case applies to many cases we have seen. In several instances the expressions used by patients in letters to their friends have been so strikingly similar to those found in Cowper's, that we have been surprised to learn they had never read his writings.

Cowper, however, has given descriptions of insanity from other sources. Thus he beautifully describes the case of Crazy Kate :

" There often wanders one, whom better days
Saw better clad, in cloak of satin trimm'd
With lace, and hat with splendid ribbon bound.
A serving maid was she, and fell in love
With one who left her, went to sea, and died.
Her fancy followed him through foaming waves
To distant shores ; and she would sit and weep
At what a sailor suffers ; fancy, too,
Delusive most where warmest wishes are,
Would oft anticipate his glad return,
And dream of transports she was not to know.
She heard the doleful tidings of his death—
And never smiled again ! and now she roams
The dreary waste ; there spends the live-long day,
And there, unless when charity forbids,
The live-long night. A tattered apron hides,
Worn as a cloak, and hardly hides, a gown
More tatter'd still ; and both but ill conceal
A bosom heaved with never ceasing sighs.
She begs an *idle pin* of all she meets,
And hoards them in her sleeve ; but needful food,
Though press'd with hunger oft, or comelier clothes,
Though pinch'd with cold, asks never.—Kate is crazed !"

Begging a pin is somewhat characteristic of the insane—rarely a day passes that one is not begged from us and by those who make no use of it when obtained. Recently when asked for a pin by a patient very much deranged, we said, Have you ever heard of Crazy Kate ? The patient instantly added, " She begs an idle pin of all she meets," and quoted the whole sentence correctly.

Byron frequently alludes to insanity and always understandingly. In *Childe Harold* he thus refers, no doubt, to his own case.

———"I have thought
Too long and darkly, till my brain became,
In its own eddy boiling and o'er wrought,
A whirling gulf of phantasy and flame ;
And thus untaught in youth my heart to tame,
My springs of life were poisoned."

Dr. Johnson who was also constitutionally disposed to melancholy and insanity, has often alluded to the subject, and in a manner that shows he had studied the subject very thoroughly. His account in *Rasselas* of the delusion of the astronomer—who, from forty years' attention to astronomy, to the exclusion of all other topics, became convinced that he ruled the planetary system, is admirably related, and his reflections upon the causes of the delusions and his method of cure, are such as would meet the approbation of those very conversant with insanity.

"I [Imlac] have just left the observatory of one of the most learned astronomers in the world, who has spent forty years in unwearied attention to the motions and appearances of the celestial bodies, and has drawn out his soul in endless calculations. I was introduced as a man of knowledge worthy of his notice. I visited him with more and more frequency, and was every time more enamoured of his conversation. I at first thought him the happiest of mankind, and often congratulated him on the blessing that he enjoyed. He seemed to hear nothing with indifference but the praises of his condition, to which he always returned a general answer, and diverted the conversation to some other topic.

"Amidst this willingness to be pleased and labor to please, I had quickly reason to imagine that some painful sentiment pressed his mind. He often looked up earnestly towards the sun, and let his voice fall in the midst of his discourse. He would sometimes, when we were alone, gaze upon me in silence, with the air of a man who longed to speak what

he was yet resolved to suppress. He would often send for me with vehement injunctions of haste, though, when I came to him, he had nothing extraordinary to say. And sometimes, when I was leaving him, would call me back, pause a few moments, and then dismiss me.

"At last the time came when the secret burst his reserve. We were sitting together last night in the turret of his house, watching the emersion of a satellite of Jupiter. A sudden tempest clouded the sky, and disappointed our observation. We sat awhile silent in the dark, and then he addressed himself to me in these words: Imlac, I have long considered thy friendship as the greatest blessing of my life. Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful. I have found in thee all the qualities requisite for trust, benevolence, experience, and fortitude. I have long discharged an office which I must soon quit at the call of nature, and shall rejoice in the hour of imbecility and pain to devolve it upon thee.

"I thought myself honored by this testimony, and protested, that whatever could conduce to his happiness would add likewise to mine.

"Hear, Imlac, what thou wilt not without difficulty credit. I have possessed for five years the regulation of the weather, and the distribution of the seasons: the sun has listened to my dictates, and passed from tropic to tropic by my direction; the clouds, at my call, have poured their waters, and the Nile has overflowed at my command; I have restrained the rage of the dog-star, and mitigated the fervors of the crab. The winds alone, of all the elemental powers, have hitherto refused my authority, and multitudes have perished by equinoctial tempests, which I found myself unable to prohibit or restrain. I have administered this great office with exact justice, and made to the different nations of the earth an impartial dividend of rain and sunshine. What must have been the misery of half the globe, if I had limited the clouds to particular regions, or confined the sun to either side of the equator?

“I suppose he discovered in me, through the obscurity of the room, some tokens of amazement and doubt, for, after a short pause, he proceeded thus :

“Not to be easily credited will neither surprise nor offend me ; for I am, probably, the first of human beings to whom this trust has been imparted. Nor do I know whether to deem this distinction a reward or punishment ; since I have possessed it I have been far less happy than before, and nothing but the consciousness of good intention could have enabled me to support the weariness of unremitted vigilance.”

“How long, Sir,” said I, “has this great office been in your hands ?”

“About ten years ago, said he, my daily observations of the changes of the sky led me to consider, whether if I had the power of the seasons, I could confer greater plenty upon the inhabitants of the earth. This contemplation fastened on my mind, and I sat days and nights in imaginary dominion, pouring upon this country and that the showers of fertility, and seconding every fall of rain with a due proportion of sunshine. I had yet only the will to do good, and did not imagine that I should ever have the power.

“One day, as I was looking on the fields withering with heat, I felt in my mind a sudden wish that I could send rain on the southern mountains, and raise the Nile to an inundation. In the hurry of my imagination I commanded rain to fall, and by comparing the time of my command with that of the inundation, I found that the clouds had listened to my lips.”

“Might not some other cause,” said I, “produce this concurrence ? the Nile does not always rise on the same day.”

“Do not believe, said he with impatience, that such objections could escape me : I reasoned long against my own conviction, and labored against truth with the utmost obstinacy. I sometimes suspected myself of madness, and should not have dared to impart this secret but to a man like you, capable of distinguishing the wonderful from the impossible, and the incredible from the false.”

"Why, sir," said I, "do you call that incredible, which you know, or think you know to be true?"

"Because, said he, I can not prove it by any external evidence; and I know too well the laws of demonstration to think that my conviction ought to influence another, who can not, like me, be conscious of its force; I therefore shall not attempt to gain credit by disputation. It is sufficient that I feel this power, that I have long possessed, and every day exerted it. But the life of man is short, the infirmities of age increase upon me, and the time will soon come, when the regulator of the year must mingle with the dust. The care of appointing a successor has long disturbed me; the night and the day have been spent in comparisons of all the characters which have come to my knowledge, and I have yet found none so worthy as thyself.

"Hear, therefore, what I shall impart, with attention, such as the welfare of a world requires. If the task of a king be considered as difficult, who has the care only of a few millions, to whom he can not do much good or harm, what must be the anxiety of him, on whom depends the action of the elements, and the great gifts of light and heat! Hear me, therefore, with attention.

"I have diligently considered the position of the earth and sun, and formed innumerable schemes in which I changed their situation. I have sometimes turned aside the axis of the earth, and sometimes varied the ecliptic of the sun: but I have found it impossible to make a disposition by which the world may be advantaged; what one region gains, another loses by an imaginable alteration, even without considering the distant parts of the solar system with which we are unacquainted. Do not, therefore, in thy administration of the year, indulge thy pride by innovation; do not please thyself with thinking that thou canst make thyself renowned to all future ages, by disordering the seasons. The memory of mischief is no desirable fame. Much less will it become thee to let kindness or interest prevail. Never rob other countries of rain to pour it on thine own. For us [Egyptians] the Nile is sufficient.

“I promised, that when I possessed the power, I would use it with inflexible integrity; and he dismissed, me pressing my hand. My heart, said he, will be now at rest, and my benevolence will no more destroy my quiet; I have found a man of wisdom, and virtue, to whom I can cheerfully bequeath the inheritance of the sun.”

He was cured of this delusion by being taken from his study and placed in society—so that his attention became diverted, and his thoughts engrossed by new subjects. Still he confessed that for a long time when left alone the delusion partially returned.

“He confessed to Imlac, that since he had mingled in the gay tumults of life, and divided his hours by a succession of amusements, he found the conviction of his authority over the skies fade gradually from his mind, and began to trust less to an opinion which he never could prove to others, and which he now found subject to variation, from causes in which reason had no part. If I am accidentally left alone for a few hours, said he, my inveterate persuasion rushes upon my soul, and my thoughts are chained down by some irresistible violence; but they are soon disentangled by the prince’s conversation, and instantaneously released at the entrance of Pekuah. I am like a man habitually afraid of spectres, who is set at ease by a lamp, and wonders at the dread which harrassed him in the dark; yet, if his lamp be extinguished, feels again the terrors which he knows that when it is light he shall feel no more. But I am sometimes afraid lest I indulge my quiet by criminal negligence, and voluntarily forget the great charge with which I am intrusted.

“My reason has been so long subjugated by an uncontrollable and overwhelming idea, that it durst not confide in its own decisions. I now see how fatally I betrayed my quiet, by suffering chimeras to prey upon me in secret; but melancholy shrinks from communication, and I never found a man before to whom I could impart my troubles, though I had been certain of relief. I rejoice to find my own sen-

timents confirmed by yours, who are not easily deceived, and can have no motive or purpose to deceive. I hope that time and variety will dissipate the gloom that has so long surrounded me, and the latter part of my days will be spent in peace."

In the same manner more than a majority of all we now cure of insanity are restored, by what is called mental or moral treatment,—by avoiding the exciting causes of the insanity,—by change of scene and occupation, by removing patients from home and from everything calculated to remind them of their past troubles or delusions. When George the Third, King of England, was deranged, his own physician despaired of curing him, and application was made to Dr. Willis who had become celebrated for the successful treatment of the insane, to take charge of him. This he refused to do, unless he could remove the King from the sight of all the persons and objects by which he had heretofore been surrounded. This was effectually done by having new rooms prepared for him in the palace, with new furniture and attendants he had not previously seen. Thus his mind was diverted from past contemplations and he recovered.*

Dr. Johnson's remarks respecting the dangerous prevalence of the imagination, in the same work are very correct and well deserving of attentive consideration.

"Disorders of intellect," says he, "happen much more often than superficial observers will easily believe. Perhaps, if

*This occurred in 1787. His insanity was caused, his physicians stated, by "weighty business, severe exercise, too great abstemiousness and want of sleep." For awhile he was so much deranged as to require forcible confinement. "Disease," says one who gave an account at the time, of the King's insanity, "recognizes no distinction of person, and his majesty has to dispense with his usual assistants, and submit to physical restraint."

Dr. Willis obtained additional celebrity, and a fortune for life, in consequence of the recovery. He was allowed fifteen hundred pounds, (above seven thousand dollars,) annually, for twenty-one years, and his son six hundred and fifty pounds annually for life. Whether the King took much medicine or not is unknown. We have seen it stated that the following prescription was of service to him, viz: one ounce of red bark divided into sixteen or twenty doses, one to be taken morning, noon, and night.

we speak with rigorous exactness, no human mind is in its right state. There is no man whose imagination does not sometimes predominate over his reason, who can regulate his attention wholly by his will, and whose ideas will come and go at his command. No man will be found in whose mind airy notions do not sometimes tyrannise, and force him to hope or fear beyond the limits of sober probability. All power of fancy over reason is a degree of insanity; but while this power is such as we can control and repress, it is not visible to others, nor considered as any depravation of the mental faculties: it is not pronounced madness but when it becomes ungovernable, and apparently influences speech or action.

“To indulge the power of fiction, and send imagination out upon the wing, is often the sport of those who delight too much in silent speculation. When we are alone we are not always busy; the labor of excogitation is too violent to last long; the ardor of inquiry will sometimes give way to idleness or satiety. He who has nothing external that can divert him, must find pleasure in his own thoughts, and must conceive himself what he is not; for who is pleased with what he is? He then expatiates in boundless futurity, and culls from all imaginable conditions that which for the present moment he should most desire, amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, and riots in delights, which nature and fortune, with all their bounty can not bestow.

“In time, some particular train of ideas fixes the attention; all other intellectual gratifications are rejected; the mind, in weariness or leisure, recurs constantly to the favorite conception, and feasts on the luscious falsehood, whenever she is offended with the bitterness of truth. By degrees the reign of fancy is confirmed; she grows first imperious, and in time despotic: then fictions begin to operate as realities, false opinions fasten upon the mind, and life passes in dreams of rapture or of anguish.”

Insanity is a disease peculiarly incident to persons remarkable for talent or genius. Dryden correctly says :

"Great wits are sure to madness near allied,
And thin partitions do their bounds divide."

The observation is as old as Aristotle,* and innumerable examples from his time to our own, might be referred to in support of its truth. In the writings of Fielding, Metastasio, Pope, Dryden, Rousseau, Madame Roland, Dr. Johnson, Byron, and many others, are descriptions of incipient madness, evidently drawn from their own sensations. Metastasio wept over his Olympiad, and says, "When I apply with attention, the nerves of my sensorium are put in a violent tumult, and I grow as red as a drunkard." Pascal often sprang from his chair while composing his most celebrated works,—seeing a fiery gulf opening by his side. Luther maintained that he saw and conversed with Satan. Descartes was often followed by an invisible person, calling on him to pursue the search of truth. Benvenuto Cellini saw a resplendent light hovering over his own shadow, and Raffaele says, alluding to his celebrated picture—the Transfiguration—that, when engaged upon it, he might be looked upon as an enthusiastic madman : that he forgot himself, and fancied he saw the whole action passing before his eyes. Cowper was decidedly insane, even at the time he wrote

* He says, "all who have been famous for their genius, whether in the study of philosophy, in affairs of State, in poetical composition, or in the exercise of the arts, have been inclined to insanity, as Hercules, Ajax, Bellerophon, Lysander, Empedocles, Socrates, and Plato."

We have in many instances noticed a tendency to disease of the brain, and to epilepsy, in men distinguished for genius, learning, and great mental powers. Napoleon and Julius Cæsar, it is said, were subject to epilepsy.

Cassius.—Did Cæsar swoon ?

Casca.—He fell down in the market-place and foamed at the mouth and was speechless.

Brutus.—Sir, very like ! He hath the "falling sickness."

Julius Cæsar, Act I.

We apprehend slight disease of the brain in some instances permanently increases the power and activity of the mental faculties.

his most celebrated poems. All this time, and for many years, he doubted the identity of his most intimate friend, the Rev. Mr. Newton. Cruden, the author of the Concordance of the Bible; was insane more than thirty years, during which time he prepared and published that learned and valuable work. Robert Hall might be mentioned, if not as an instance of the improvement of the mental powers by insanity, certainly as one in whom this disease did not injure them.

That Tasso was insane, has been doubted by some, but no one, I think, who has carefully read his letters, and has much knowledge of insanity, and of the insane, can doubt that he was so for many years. See a late interesting work of the Hon. Richard Henry Wilde, entitled—"Conjectures and Researches concerning the Love, Madness, and Imprisonment of Torquato Tasso."

Although we thus see genius in frequent connection with insanity we do not mean to say that the stupid *never* become insane, though this is the opinion of some, and has been adopted and poetically expressed by Penrose in his *Flights of Fancy*.

"Hail, awful madness, hail!
Thy realm extends, thy powers prevail,
Far as the voyager spreads his vent'rous sail.
Nor best nor wisest are exempt from thee;
Folly—folly's only free."

Insanity is not thus nearly allied to genius, but it is not incompatible with the possession and exhibition of great mental powers, even when the disease is most distinctly noticed. That a man is crazy—decidedly deranged on certain subjects is no absolute evidence that his mind is not vigorous on others—and that he is as well qualified to attend to some kinds of business as when not insane. We might give innumerable instances of this from our own observation, but prefer alluding to one or two of distinguished notoriety.

Simon Brown, a dissenting clergyman, who wrote "A

Defense of the Religion of Nature and the Christian Religion," in answer to "Tindal's Christianity as old as the Creation," and which "Defense" was universally allowed to be the best which that controversy produced, was insane at the time and fully believed that by the judgment of God his rational soul had perished and that he had only brute life. This he stated in his Dedication of the work to the Queen which is so singular and rare, that we give it entire.

"MADAM—Of all the extraordinary things that have been rendered to your royal hands since your first happy arrival in Britain, it may be boldly said, what now bespeaks your Majesty's acceptance is the chief.

"Not in itself, indeed; it is a trifle unworthy your exalted rank, and what will hardly prove an entertaining amusement to one of your Majesty's deep penetration, exact judgment, and fine taste.

"But on account of the author, who is the first being of the kind, and yet without a name.

"He was once a man; and of some little name; but of no worth; as his present unparalleled case makes but too manifest; for by the immediate hands of an avenging God, his very thinking substance has for more than seventeen years been continually wasting away, till it is wholly perished out of him, if it be not utterly come to nothing. None, no not the least remembrance of its very ruins remains, not the shadow of an idea is left, nor any sense that, so much as one single one, perfect or imperfect, whole or diminished, ever did appear to a mind within him, or was perceived by it.

"Such a present from such a thing, however worthless in itself, may not be wholly unacceptable to your Majesty, the author being such as history can not parallel; and if the fact, which is real, and no fiction, or wrong conceit, obtains credit, it must be recorded as the most memorable, and indeed astonishing event in the reign of George the Second, that a tract composed by such a thing was presented to the

illustrious Caroline ; his royal consort needs not be added ; fame, if I am not misinformed, will tell that with pleasure to succeeding times.

“He has been informed that your Majesty’s piety is as genuine and eminent, as your excellent qualities are great and conspicuous. This can, indeed, be truly known to the great Searcher of hearts only : He alone, who can look into them, can discern if they are sincere, and the main intention corresponds with the appearance ; and your Majesty can not take it amiss, if such an author hints, that his secret approbation is of infinitely greater value than the commendation of men, who may be easily mistaken, and are too apt to flatter their superiors.

“But if he has been told the truth, such a case as his will certainly strike your Majesty with astonishment, and may raise that commiseration in your royal breast which he has in vain endeavored to excite in those of his friends ; who, by the most unreasonable, and ill-founded conceit in the world, have imagined that a thinking being could, for seven years together, live a stranger to its own powers, exercises, operations, and state, and to what the great God has been doing in it and to it.

“If your Majesty, in your most retired address to the King of kings, should think of so singular a case, you may, perhaps, make it your devout request, that the reign of your beloved sovereign and consort may be renowned to all posterity, by the recovery of a soul now in the utmost ruin, the restoration of one utterly lost at present amongst men.

“And should this case affect your royal breast, you will recommend it to the piety and prayers of all the truly devout, who have the honor to be known to your Majesty : many such, doubtless, there are ; though courts are not usually the places where the devout resort, or where devotion reigns. And it is not improbable, that multitudes of the pious throughout the land may take a case to heart, that under your Majesty’s patronage comes so recommended.

"Could such a favor as this restoration be obtained from heaven, by the prayers of your Majesty, with what a transport of gratitude would the recovered being throw himself at your Majesty's feet, and adoring the divine power and grace, profess himself,

"Madam, your Majesty's

Most obliged and dutiful servant,

SIMON BROWN.

Mr. Cruden, the renowned author of that valuable and elaborate work, the Concordance to the Bible, was deranged all the time he was preparing it, and there are few histories more interesting than a full account of his life and writings would afford. He was placed in a Lunatic Asylum three different times by his friends—once before he was twenty, and twice afterwards at intervals of 12 or 15 years. He published each time an account of his confinement at Bethnal Green, where he was "chained to a bedstead, handcuffed, and strait-waistcoated." He was not cured by any of these trials, and constantly when out of confinement gave evidence of insanity, but usually of a harmless kind. One time he applied to the King for the honor of knighthood, and once offered himself as a candidate for a seat in Parliament and published numerous addresses to the citizens of London urging them to vote for him, because he was a second Joseph destined to save the country. The following is a specimen :

"*To the worthy Livery of the City of London :*

"LONDON, April 30, 1754.

"GENTLEMEN—Your votes and interest are humbly requested for Alexander Cruden, the Corrector, Citizen and Stationer, and author of the New Concordance to the Bible, a work in much esteem, to be one of the Representatives in Parliament for this city.

"It is thought that God in his providence signally favors the Corrector. And in order to fulfill the prophecies con-

cerning him, he earnestly requests,* that the sheriffs, candidates, and liverymen, may seriously, as in the sight of God, consider the Appendix to Alexander the Corrector's Adventures, and his letters and advertisements published for some days past, which it is hoped will have a good effect on the candidates themselves, and all persons concerned for the honor of God, and of true religion.

"If there is just ground to think that God will be pleased to make the Corrector an instrument to reform the nation, and particularly to promote the reformation, the peace, and the prosperity of this great city, and to bring them into a more religious temper and conduct, no good man in such an extraordinary case, will deny him his vote. And the Corrector's election is believed to be the means of paving the way to his being a Joseph, and an useful, prosperous man.

"The Corrector's earnest prayers are put up from time to time for your happiness in this world, and the world to come, through Jesus Christ.

"I am, very respectfully,

"Gentlemen,

"Your most obedient and affectionate

"Humble servant,

"ALEXANDER CRUDEN."

While Mr. Cruden was aspiring to the honors of knighthood, and a seat in Parliament, he appears to have been brought under the powerful influence of love; and with an ardor suited to the importance of the pursuit, he sought the hand of Mrs. Elizabeth Abney, the daughter of Sir Thomas Abney, who filled the office of Lord Mayor of London towards the close of the reign of William III. The object of his affection is described by him in his *Love Adventures*, "as a woman of good understanding, of good principles, and of amiable temper, with a liberal education, and acceptable person."

As Mrs. Abney peremptorily refused to see him, he urged his suit for months, by letters, memorials, and remonstran-

ces innumerable, of which he published some laughable specimens. As milder measures had failed of producing a favorable termination, he at length sent to her a paper of great length, formally signed and sealed, which he styled a Declaration of War. In this he rehearsed his grievances, stated the means he had hitherto adopted to reduce Mrs. Abney to a compliance with his reasonable requests; and that he was now reduced to the necessity of employing other measures. Being an extraordinary man, he would thenceforth carry on the war in an extraordinary manner, "by shooting off great numbers of bullets from his camp, namely, by earnest prayer to heaven day and night, that her mind may be enlightened, and her heart softened. He also had recourse to another stratagem, which, though highly ludicrous, could not, from its public nature, have been altogether pleasant, to the lady herself. In 1754, Mrs. Abney being in the west of England, her eccentric lover evinced his affectionate concern for her welfare, by causing "praying bills" to be delivered every Sabbath at several places of worship, requesting the prayers of the minister and congregation for the preservation of herself and attendants. And on her return he sent similar bills, desiring that thanksgiving might be addressed to Almighty God for her safe arrival. In an epistle he subsequently addressed to her, he urges these exertions in her behalf, as a powerful argument in his favor, and a proof that he was "more thoughtful about her than all her friends."

Notwithstanding these multifarious and persevering attempts to produce a favorable impression on her heart, Mrs. Abney remained obdurate; and even his letters, he states, "were quickly tossed back."

All this, and much more equally strange and ludicrous, are to be found in his account of himself and his adventures. Through life he was thus deranged, yet he was one of the most noted correctors of the press in London, and prepared and published several editions of that laborious compilation,

the Concordance to the Bible, which bears his name. He was also, it should be said, a man of great benevolence and of the most sterling integrity, and few, very few men have been of more use in the world than Mr. Cruden, although he was deranged nearly all his life.

But to return to illustrations of insanity furnished by poets and novelists. Some of them appear to have studied the subject thoroughly, while others merely allude to remarkable instances. Thus Horace describes the case of a citizen of Argos, who constantly thought himself in a theatre, and witnessing an interesting play, and laughed and applauded as if actually thus present. He was cured, but complained of his friends for thus destroying his pleasing delusions. Horace thus relates it :

“ At Argos lived a citizen well known,
Who long imagined that he heard the tone
Of deep tragedians on an empty stage,
And sat applauding in ecstatic rage ;
In other points, a person who maintained
A due decorum, and a life unstained,
A worthy neighbor, and a friend sincere,
Kind to his wife, nor to his slaves severe,
Nor prone to madness, tho’ the felons’ fork
Defaced the signet of a bottle cork ;
And wise to shun (well knowing which was which)
The rock high pendent, and the yawning ditch,
He, when his friends at much expense and pains,
Had amply purged with Hellebore his brains,
Come to himself,—‘ Ah ! cruel friends !’ he cried
‘ Is this to save me ? Better far had died,
Than thus be robbed of pleasure so refined,
The dear delusion of a raptured mind.’ ”

This is not unfrequently the case. Those whose delusions have been pleasing, on recovery, for awhile regret the loss of them.

We once had a patient who fancied he was the Emperor of the world. After his restoration, he told us he had known this to be a delusion for some months before acknowledging

it,—and very reluctantly parted with a command which had afforded him much gratification.

So ancient history informs us that “Thrasylaus, the son of Pythadorus, was seized with such an insanity, that he imagined all the ships which came into the Pyraeus were his own; reviewed, dismissed, and launched them; received those which arrived in port with as much joy as if he were the proprietor of the merchandize they brought home; of which, if any were lost, he made no inquiry about it, but rejoiced greatly for whatever came safe. Thus he passed a life of much pleasure. But his brother Crito, returning from Sicily, had him secured, and put under the care of the faculty; when, being cured of his insanity, he declared he had never lived with so much satisfaction, and pleasure, before; since he had nothing to disturb him, and a multitude of things to afford him delight.

Pope made insanity a study to some extent—though his knowledge of it seems mostly derived from Burton, and other writers. In his *Rape of the Lock*, in describing the gloomy cave of Spleen, he thus alludes to some rare cases:

“Unnumbered throngs on every side are seen,
Of bodies changed to various forms by Spleen.
Here living tea-pots stand; one arm held out,
One bent;—the handle this, and that the spout;
A pipkin there like Homer’s tripod walks;—
Here sighs a jar, and there a goose-pie talks.”

The strange delusions here alluded to, have all been witnessed. Bishop Warburton mentions the case of a lady who thought she was converted into a goose-pie.

Other poets have also put into verse some of the most singular instances of this disease—thus Moore in his *Fudge Family at Paris*, says in Letter ix., from Philip Fudge, Esq., to Lord Viscount Castlereagh,—

“Went to the mad-house,—saw the man
Who thinks, poor wretch, that while the fiend
Of discord here full riot ran
He like the rest was guillotined;—

But that when under *Boney's* reign
(A more discreet, though quite as strong one,)
The heads were all restored again,
He in the scramble got a *wrong one*.
Accordingly he still cries out
This strange heads fits him most unpleasantly,
And always runs, poor devil, about
Inquiring for his own, incessantly!"

This is in fact an account of a patient that was long an inmate of the Bicetre Lunatic Hospital at Paris.

But not to dwell any longer on the writings of those who have incidentally alluded to insanity; we will pass to two others who seem to have understood all its varieties, and all its causes. We allude to *Shakspeare* and *Sir Walter Scott*. The latter is known to have made mental maladies a special study. But where *Shakspeare* obtained his knowledge of them we know not. In truth, *Shakspeare* himself is as great a mystery as any case of insanity,—as singular an instance of variation from the ordinary standard of mental manifestation.

The more we read *Shakspeare*, the more we are astonished; not so much at his wonderful imagination, but at the immensity and correctness of his knowledge.

And on no one subject in our opinion, has he shown more of his remarkable ability and accuracy than on insanity. He has not, like many other writers, alluded to a few cases and thrown out a few hints on the subject, but his dramatic works abound with remarks upon this disease. There is scarcely a form of mental disorder he has not alluded to, and pointed out the causes and method of treatment.

It appears to us *Shakspeare* has not had sufficient credit for his knowledge on this subject—probably because those who have commented upon his works, had not themselves much knowledge of insanity, and were not aware of the extent and variety of that which he has exhibited.

In treating of this subject we propose to show that his

knowledge of insanity was not only great and varied, but that his views respecting it—its causes and treatment, were far, very far in advance of the age in which he lived.

Let us call to mind that Shakspeare flourished about two hundred and fifty years since, or about the year 1600—and at a time when insanity was generally regarded as caused by the agency of the Devil. This was not merely popular opinion, but the opinion of some distinguished medical writers. For its cure, sometimes Saints were invoked, and sometimes whipping was resorted to. In fact whipping was the most general remedial measure in the time of Shakspeare. He was aware of this, as he himself alludes to the fact in his play of *As you Like It*. "Love," says Rosalind, "is merely a madness; and I tell you, deserves as well a dark house and a *whip*, as madmen do."

An examination of his writings will show that he believed the following facts, all of which were in advance of the general opinions of his age, and are now deemed correct.

1. That a well-formed brain, a good shaped head, is essential to a good mind.
2. That insanity is a disease of the brain.
3. That there is a general and partial insanity.
4. That it is a disease which can be cured by medical means.
5. That the causes are various, the most common of which he has particularly noticed.

These assertions we shall endeavor to prove.

First. That a well-formed brain is essential to a good mind, he often mentions. He particularly notices the excellence of a high forehead. Thus, Cleopatra, anxious to know the personal appearance of her rival Octavia, asks the messenger, "Bearest thou her-face in mind, is't long or round?" to which he replies, "Round even to faultness, and her forehead as *low* as she would wish it." This so pleased Cleopatra that she replied, "There is gold for thee," and rewarded him for his gratifying intelligence.

So in the *Two Gentlemen of Verona*, Julia contemplating the picture of her rival Silvia, says, “Her *foreheads’ low*, what should it be that he respects in her?”

Again; Caliban, in the *Tempest*, fears they “may all be turned to Barnacles, or to apes with foreheads villanous low!”

Second. Shakspeare considered insanity to be a disease of the brain.

In *Macbeth*, the struggle between sanity and insanity is well illustrated, particularly in the dagger scene. At first *Macbeth* doubts and asks :—

“Is this a dagger, which I see before me,
The handle towards my hand? Come, let me clutch thee.”

Not succeeding, he doubts his eye-sight and exclaims,

“Art thou but
A dagger of the mind: a false creation,
Proceeding from the heat oppressed brain!”

Yet looking again, he sees it in form so “palpable,” that he for an instant believes in its existence,—but finally reason triumphs and he exclaims,

“There’s no such thing;
It is the bloody business, which informs
Thus to mine eyes.”

The whole passage is beautiful and instructive, and finely exhibits the struggle between reason and delusion.

Macbeth also believed *Lady Macbeth* to be affected by mental disorder, and asks the Doctor if he can not

“Minister to a mind diseased;
Pluck from the memory a rooted sorrow;
Raze out the written troubles of the *brain*?”

Showing that he considered her disorder seated in that organ.

Othello when perplexed in the extreme was thought to be insane. Hence *Lodovico* asks, “Are his wits safe? Is he not light of *brain*?”

Disordered mind is sometimes called by Shakspeare *Brain Sickness*, the result of a hot, boiled or dried brain—terms which are pathologically correct. King Henry exclaims, “What madness rules in brain-sick men!” So Prince Henry says of King John,

“ His pure brain
Doth by the idle comments that it makes
Foretell the ending of mortality—”

In Titus Andronicus, Tamerlane says,

“ This fits his lunacy—feeds his brain-sick fits.”

Laertes, on seeing Ophelia deranged, exclaims,

“ Oh heat dry up my *brains*
Thy madness shall be paid with weight.”

Falstaff, when outwitted by the merry ladies of Windsor, asks—“ Have I laid my brain in the sun and dried it, that it wants matter to prevent so gross o’erreaching as this?” And Jacques, in *As you Like It*, speaking of a fool, says,

“ In his brain—
Which is as dry as the remainder biscuit
After a voyage,—he hath strange places cramm’d
With observation, the which he vents
In mangled forms.”

But we have referred to instances enough to show that Shakspeare considered the brain the organ of the mind, and insanity to arise from disease of this organ.

Thirdly. Shakspeare knew and has accurately described several varieties of insanity. In some of the cases the insanity is very slight, in others the most violent.

The case of Macbeth is one in which the actual insanity is very slight and momentary. Perhaps it should not be called one of insanity at all, but merely hallucination of sight.

Neither is Lady Macbeth represented as insane. She was a somnambulist and walked and talked in her sleep, but when awake was not insane.

Many narratives strikingly similar are on record, where

fear—remorse of conscience—and sleeplessness have produced like troubles of the brain, and individuals have seen signs and heard voices which they believed from heaven and have refrained from crime and been lead to a reformation of life—or to the divulgence of crimes which they had long concealed. Shakspeare, therefore, in delineating the characters of Macbeth and lady Macbeth, drew from nature—not imagination.

The insanity of Hamlet is very finely portrayed, though by many it is thought that Shakspeare meant to represent his insanity as altogether feigned. But this we are confident is erroneous. The mental disorder of Hamlet is most exquisitely drawn and no doubt from observation. Shakspeare knew much more about insanity than many of his commentators—and therefore they have mistaken and obscured his meaning. Shakspeare well knew that insane persons often advance sentiments that evince not only a sound but an acute and vigorous understanding—but Mr. Boswell and other of his critics did not, and therefore argue that as Hamlet conversed rationally at times, he was not insane at all.

In the life of Hamlet as represented by Shakspeare we have a full history of a case of insanity, of a peculiar kind. It was not a case of mania—nor of general insanity, but a case of melancholy madness—in which the reason was only occasionally overpowered—while the feelings were much disordered by disease.

Shakspeare carefully prepares him for this disease—he predisposes him to it, if we may so say, and Hamlet exhibits premonitory symptoms of the malady before he saw the ghost of his father—to which his insanity has by some been ascribed. Before this he was melancholy, and talked of committing suicide. “All the uses of the world, had already,” as he says, become to him, “weary, stale, flat and unprofitable.” Then he sees and converses with the ghost of his father which increases his disorder. As described by Polonius he became more sad, sleepless, light of head,

and then raving. At first he can hardly be deemed insane—merely melancholy, and in most that he does and says exhibits but little mental disorder, which is made thus gradually to increase upon him. In all this, nature was followed. Had his insanity come on suddenly or with violence, it would not have been the natural course of this form of the disease.

Finally, after the mock play, the disease is fully developed.

True, he at one time intimates that he is feigning insanity, and at another denies that he is deranged. Now all this is very often observed in Lunatic Asylums. Not a month occurs but we have patients say to us, they are feigning insanity by such and such acts, while others more frequently exclaim, like Hamlet, "It is not madness, bring me to the test," and are as ingenious as the most sane persons would be in explaining their conduct in a manner to disprove insanity.

The case of Ophelia in the same play is also exquisitely drawn, though it is not like that of Hamlet among the rare varieties; but being of a kind more frequently seen, it has attracted more attention. A common notion of insanity is, that those laboring under it, are always violent and raving or else talking incoherently or nonsensically. Yet every person who has seen much of this disease knows, as Shakspeare did, that not unfrequently the insane, for the most part, conduct with propriety, and converse rationally on a great variety of subjects.

But in *King Lear*, Shakspeare has developed his views respecting insanity, more fully than in any other of his plays.

Lear's is a genuine case of insanity, from the beginning to the end; such as we often see in aged persons. On reading it we can not divest ourselves of the idea, that it is a real case of insanity, correctly reported. Still, we apprehend the play or *case* is generally misunderstood. The general belief is, that the insanity of *Lear* originated *solely* from the ill-treatment of his daughters, while in truth he was insane

before that, from the beginning of the play, when he gave his kingdom away, and banished as it were Cordelia and Kent, and abused his servants. The ill-usage of his daughters only aggravated the disease and drove him to raving madness.

Had it been otherwise, the case as one of insanity would have been inconsistent and very unusual. Shakspeare, and Walter Scott, prepare those whom they represent as insane, by education and other circumstances, for the disease—they predispose them to insanity, and thus its outbreak is not unnatural.

In the case of Lear, the insanity is so evident before he received any abuse from his daughters that, professionally speaking, a feeling of regret arises that he was not so considered and so treated. He was unquestionably very troublesome, and by his "new pranks," as his daughter calls them, and rash and variable conduct, caused his children much trouble and introduced much disorder into their households; keeping, as Goneril says,—

"A hundred knights and squires;
Men so disorder'd, so debauch'd, and bold,
That this our court infected by their manners,
Shows like a riotous inn: epicurism and lust
Make it more like a tavern or a brothel,
Than a grac'd palace."

In fact, a little feeling of commiseration for his daughters, at first arises in our minds from these circumstances, though to be sure they form no excuse for their subsequent bad conduct.

Let it be remembered they exhibited no marked disposition to ill-treat or neglect him until after the conduct of himself and his knights had become outrageous. Then they at first reprov'd him, or rather asked him to change his course in a mild manner. Thus Goneril says to him, "I would you would make use of that good wisdom whereof I know you are fraught; and put away these dispositions, which of

late transform you from what you rightly are;" showing that previously he had been different. This, however, caused an *unnatural* and violent burst of rage, but did not *originate* his insanity, for he had already exhibited symptoms of it, and it would naturally have progressed even if he had not been thus addressed.

Lear is not after this represented as constantly deranged. Like most persons affected by this kind of insanity, he at times converses rationally.

In the storm scene, he becomes violently enraged, exhibiting what may daily be seen in a mad-house, a paroxysm of rage and violence. It is not until he has seen and conversed with Edgar, the "Philosopher and learned Theban," as he called him, that he became a real maniac. After this, aided by a proper course of treatment, to which we shall again allude, he falls asleep, and sleep, as in all similar cases, partially restores him. But the violence of his disease and his sufferings were too great for his feeble system, and he dies, and dies deranged. The whole case is instructive, not as an interesting story merely, but as a faithful history of a case of *senile insanity*, or the insanity of old age. Slighter degrees of it are not unfrequent in aged people, who, after having given their property to their children, are made unhappy and partially insane because they can not still control it.

Edgar, who is represented in the same play as insane, merely pretends to be so, and for safety assumes the garb, character, and conduct of a class of beggars—known as Tom O'Bedlams. They were persons who had been insane and shut up in a Lunatic Hospital in London, called Bedlam, and from which they were discharged after they became partially restored and harmless. They were licensed to go out as beggars and conducted much as Edgar represents. They often chanted and sang wild ditties and songs, some of which have been preserved.

D'Israeli, in his *Curiosities of Literature*, has inserted a

Tom-a-Bedlam song, which he discovered in a scarce collection of “Wit and Drollery,” published in 1661. The last stanzas is as follows, and which he says, “contains the seeds of exquisite romance, worth many an admired poem.”

“With a heart of furious fancies,
Whereof I am commander;
With a burning spear,
And a horse of air,
To the wilderness I wander;
With the knight of ghosts and shadows,
I summoned am to Tourney:
Ten leagues beyond
The wide world’s end;
Methinks it is no journey.”

Scott represents Madge Wildfire as having been in Bedlam, and makes her sing the following stanza of the same song;

“In the bonnie cells of Bedlam
Ere I was one-and-twenty,
I had hempen bracelets strong
And merry whips, ding-dong,
And prayer and fasting plenty.”

Fourthly. Shakspeare believed insanity could be cured by medical treatment. This has been denied, and he is often quoted as authority against medicine and physicians, and principally because he makes Macbeth exclaim, “Throw physic to the dogs—I’ll none of it.”

But this, Macbeth was led to say in consequence of the reply of the Doctor to a previous question—that he could do nothing to relieve Lady Macbeth, and that “the patient must minister to herself.” Professionally speaking, the reply was a very incorrect one—but it was necessary for the plot that Lady Macbeth should not be cured, or else a more correct reply, and better prescription would have been given. That Shakspeare knew of a better course of treatment is evident from the fact that he makes the physician of King Lear adopt it.

Let it be recollected also that this exclamation of Macbeth against physic was made when arming for battle, and when his mind was intently engaged in making arrangement to meet his enemies. Viewed in this light, this careless remark is rational and proper, but surely can not be adduced as evidence that Shakspeare held to such an opinion. On the contrary, that remedial measures are beneficial, and that insanity can be cured by medical means, he has repeatedly stated.

Thus, in King Lear, Cordelia asks in reference to her father, "What can man's wisdom do, in the restoring of his reason?" The physician promptly, and truly answers :

"There are means, Madam ;
Our foster-nurse of nature is repose,
The which he lacks, that to provoke in him,
Are many simples operative, whose power
Will close the eye of anguish."

So the Abbess, in the Comedy of Errors, proposes to restore Antipholus to his wits,

"With wholesome syrups and drugs."

The efficacy of music to calm the disordered mind, Shakspeare also alludes to, and calls it the "best comforter to an unsettled fancy."

The danger of a relapse, and the best means of guarding against it, are stated in the advice given to Cordelia by the physician. He says :

"Be comforted, good Madam, the great rage
You see is cured in him, and yet it is danger
To make him even o'er the time he has lost ;
Desire him to go in, trouble him no more
Till further settling."

Now we confess, almost with shame, that although near two centuries and a half have passed since Shakspeare thus wrote ; we have very little to add to his method of treating the insane, as thus pointed out. To produce sleep and to

quiet the mind by medical and moral treatment, to avoid all unkindness, and when patients begin to convalesce, to guard, as he directs, against everything likely to disturb their minds, and to cause a relapse—is now considered the best and nearly the only essential treatment.

Lastly. Shakspeare knew that the causes of insanity were various, and has particularly mentioned some of the most common. He has most frequently alluded to the influence of grief, anxiety, and melancholy, as the most common causes.

Thus, in *Taming of the Shrew*, he says :

“ Too much sadness hath congeal’d your blood,
And melancholy is the nurse of frenzy.”

In *Timon of Athens*, he says :

“ His wits are drowned and lost in his calamities.”

These, truly, are the most common causes, but he speaks of others. In *Troilus and Cressida*, he supposes madness may be caused “by too much blood, and too little brain,” and we regard this as not an unfrequent predisposing cause, though it is one not often mentioned.

In *Macbeth*, he alludes to the fact, that some narcotics cause insanity ; thus *Macbeth* says :

“ Have we eaten of the insane root
That takes the reason prisoner.”

Meaning probably, hen-bane, which has this effect when eaten.

In the *Comedy of Errors*, he happily alludes to several of the causes of insanity.

In accounting for the insanity of *Antipholus*, the Abbess after ascertaining that he had neither lost *wealth or friends*, learns that his wife was jealous of him, and was constantly reprehending him, and adds,

"Therefore came it, that the man was mad:
 The venom clamors of a jealous woman
 Poison more deadly than a mad dog's tooth.
 It seems his sleeps were hinder'd by thy railing:
 And therefore comes it that his head is light.
 Thou sayest his meat was sauced with thy upbraidings:
 Unquiet meals make ill-digestions,
 Therefore the raging fire of fever bred;
 And what's a fever but a fit of madness?
 Thou say'st his sports were hinder'd by thy brawls;
 Sweet recreation barred, what doth ensue,
 But moody and dull melancholy,
 (Kinsman to grim and comfortless despair;)
 And, at her heels, a huge, infectious troop
 Of pale distemperatures, and foes to life?
 In food, in sport, and life-preserving rest
 To be disturb'd would mad or man or beast;
 The consequence is, then, thy jealous fits
 Have scar'd thy husband from the use of wits."

It will be seen, by a careful perusal of the quotation we have made, that he mentions many of the causes of this disease, and those, of which no one who was not an accurate observer, or a thorough student of the disease would ever have thought.

The loss of sleep he mentions first, and according to our observation, this, of all the immediate causes of insanity, is by far the most common. We are apt to say that it is this or that circumstance that caused the insanity; but it is very rare for any anxiety whatever to cause mental aberration unless the sleep is much disturbed; and when this is disturbed to a great degree, and for a long time, as a general rule, insanity or death takes place.

Shakspeare's test of insanity is often mentioned, and sometimes referred to in Courts of Justice. It occurs in Hamlet—when he sees the ghost of his father; his mother, the queen, says to him,

"This is the very coinage of your brain
 This bodiless creation ecstasy."

To which he replies,

"Ecstasy!"

My pulse, as yours, does temperately keep time
And makes as healthful music; It is not madness
That I have uttered. Bring me to the test,
And I the matter will reword; which madness
Would gamble from."

Now we admit that this is a very correct test in many cases of insanity, and know of none better in order to determine whether there is a sufficient degree of mental soundness requisite to make a will. In all such cases the person suspected of insanity should be asked at different times to *reword*, or repeat what he had said or proposed. And if the memory does not *gamble* from the subject, the mind may be deemed sufficiently sound to dispose of property by will—provided there is no evidence adduced of disorder of the moral powers by disease, and to such an extent as to bias the intellect. The test is generally a good one, but as an universal one it is not, as in many varieties of mental aberration there is no defect of memory:

But it was very proper for Hamlet, although deranged, to allude to it. There is scarcely a day but we are thus addressed by patients. That the pulse is regular and the memory good is often adduced by patients as evidence of their not being insane, as their friends regard them. And it is not given as an opinion of Shakspeare, but is Hamlet's own comment on his case, which, as we have said, is similar to that which we almost daily hear from those decidedly deranged at this Asylum.

In conclusion;—where did Shakspeare obtain his minute and accurate knowledge of insanity, of its causes, varieties, and treatment? Something he may have learned from books; but far more, we believe, from his own observation. He must have seen individuals affected with the various forms of insanity he has described; heard their histories and marked their conduct and conversation, or he could not have been so minutely correct.

The insane he has described are not imaginary charac-

ters, but may now be found in every large Asylum. In this extensive establishment are all the insane characters described by Shakspeare. Here may be seen Jacques, "wrapt in a most humorous sadness." At times sociable and merry, but more frequently sad and melancholy; but not like others, as he has, like his prototype, a "melancholy of his own." Here, too, is Macbeth, much of the time conversing rationally, and manifesting a most noble nature, and at other times clutching imaginary daggers, or screaming, terrified by the ghosts of the departed.

Here, also, is Hamlet; the well-bred gentleman and scholar, once the "glass of fashion and the mold of form; the observed of all observers;" whose conversation is now often instructive and interesting, but who, at other times is overwhelmed with imaginary troubles, that cause him to exclaim more frantically than Hamlet, and to our terror, "oh, that the Everlasting had not fixed his canon against self-slaughter."

Here, also, is King Lear, in a paroxysm of wrath, at some trivial occurrence, but much of the time venting all his rage upon his relations and friends, for abuse of him; and then occasionally in good humor, and conversing with much apparent satisfaction with some demented or half-idiotic patient, whom he considers a "Philosopher and most learned Theban."

Here, also, is the gentle Ophelia; past cure, past hope, with her pure mind in fragments, playing on the piano and singing the songs of Moore and other modern poets, instead, like the Ophelia of Shakspeare, those of the poets of that time.

Shakspeare must have seen Lear, and Hamlet, and Ophelia; no reading would have enabled him to have given such complete and minute histories of them, as cases of insanity. With him, however, as we have already said, a little observation no doubt, would suffice. One visit to the Bedlam Hospital, would teach him much; for, what on other minds

would have made no impression, or been immediately forgotten, was by Shakspeare treasured up, even as to the most minute particulars, and when he wished, every look, word, or action of the patient, and every idea he heard advanced by the attendants, he was able to recall.

As already mentioned, this wonderful power of memory and accuracy of observation is possessed to a greater or less extent by all men of genius, and therefore, the writings of such, should not be neglected by those who study man, whether sane or insane. Human nature, as respects the passions and emotions, is ever the same, and correct descriptions of mental phenomena, though of ancient date, are still worthy of our attention.

Having thus shown Shakspeare's accurate and extensive knowledge of Insanity, we proceed, in conclusion, to briefly notice some of the principal insane characters which Sir Walter Scott has described.

Scott, it is said, and no doubt truly, made insanity a particular study. He probably read and inquired respecting it, and no doubt saw many individuals affected by the disease. In his day it was easy to obtain correct knowledge of insanity from books; but in the time of Shakspeare, most books on the subject would but have served to mislead.

Sir Walter Scott, like his great prototype, Shakspeare, is in the delineation of none of his characters more happy than in those he describes as insane. We shall mention, however, but few, and those the most important, namely, Madge Wildfire, mentioned in the *Heart of Mid Lothian*; Norna, in the *Pirate*; and Clara Mowbray, in *St. Ronan's Well*.

Like Shakspeare, Scott has, if we may so say, educated his characters to become insane. He prepares and predisposes them to the disease by the early circumstances of their lives, and also for that kind of insanity which they subsequently manifest. Madge Wildfire as an exhibition of insanity and originality, has been much praised, especially by Coleridge; who pronounces her the most original of

all Scott's characters. We can not concur in this opinion. The form of insanity she exhibits is far more common than that of Clara Mowbray, or even of Norna. It bears considerable resemblance to the Ophelia of Shakspeare, and Maria of Sterne, but lacks their gentleness and delicacy.

Madge became deranged from a common predisposing cause, excessive love of admiration, an insatiable desire to dazzle and to captivate. In all the poor maniac's ravings, in her scraps from Bunyan, in her fantastic dress, and love of finery, we see the predominance of this trait in her character. She was badly educated, and what was worse, was of a bad breed, as her mother was an unprincipled, base woman, who favored the alliance of her daughter with an old man whom she could neither love or respect: then came trouble and remorse and fear from her own misconduct; and her mind, which was "constitutionally giddy and unsettled, became deranged."

We mention these circumstances to show how skillfully and carefully the whole character is drawn, so that nothing appears inconsistent or unnatural, and purpose, before we close, to allude to the *moral* to be derived from such accurate and minute histories of individuals, who commence the world with bright prospects, but when overtaken by misfortune, instead of rising superior to it, sink beneath the calamity into the grave, or become incurably insane.

Norna, of the Pirate, is a different character, though driven to madness from nearly like causes to those of Madge Wild-fire. Her character, as delineated by Scott, is meant to be an instance of that kind of insanity, during which persons exhibit much ability, converse intelligibly, and are therefore able to deceive and impose upon others,—and also able at the same time, to impose on themselves. Such characters may usually be found in every large Lunatic Hospital. Some of them claim to be Emperors, Kings, and Queens, while others profess to be empowered from on High to execute some great commission on earth.

Some such, manifest great ability, and while they deceive themselves, are able also to deceive others, and sometimes *many* of the more credulous. Matthias, *the impostor*, as he was called, was perhaps one of this class,—Don Quixote is an illustrious instance.

The evidence of all their senses—their confinement in Lunatic Hospitals, or in prisons, where they are wholly controlled by others, has no effect to undeceive them. Scott refers to an amusing case of the kind in which the sense of taste could not be deceived. It was that of a man confined in a Lunatic Hospital in Edinburgh, where he was constantly happy, and believed that the building and all the persons in it, were under his control—and that he had everything done as he directed and consistent with his high notions of his wealth and grandeur. One thing, and but *one thing*, he said, puzzled him, and that was, that notwithstanding his table was supplied with every luxury and a great variety, and such food as he had directed—yet some how it happened that everything tasted like *porridge*, the only food in fact provided for him, but of which all his senses failed to inform him, except the sense of taste—and this was overpowered by his active imagination: for although he tasted *porridge*, still believed he was eating the most rare and costly dishes. Thus *Norna* is made to believe that she ruled the tempest—and controlled innumerable circumstances by aid of supernatural power; and her manner, and full conviction of the truth of what she asserted led many to believe her. The renowned Joan of Arc, Maid of Orleans, one of the most interesting of all historical personages—was, we think, affected with this form of insanity.

But Clara Mowbray, of St. Ronan's Well, is in our opinion a more interesting character than either Madge Wildfire or Norna—and the most lovely of Scott's delineations. Her mental disorder is so exquisitely and delicately drawn, that it is hardly considered a case of actual insanity—but merely melancholy, verging to insanity—all the incidents of her life

prepare her for this—the early loss of her mother—the neglect and harshness of her father, and her constant reading of romances, which formed her only mental aliment. Then came her love of Tyrrel and bright hopes of happiness, and then suddenly, in an instant, all her fond and high expectation blasted and forever. From her defective education she had no mental resources to sustain her, no mother or friend to soothe and guide her, and consequently her mind sank into a state of melancholy—or into a state of alternate levity and sadness.

But she has best described her condition in her memorable interview with Tyrrel at the Buskstone. After telling him that her “brain has been but ill settled since they last met, when all their hopes were crushed down and buried when they budded fairest;” she adds, in reference to the ravages which grief had made on her countenance :

“Grief is the sickness of the mind, and its sister is the sickness of the body: they are twin-sisters and are seldom long separate; sometimes the body’s disease comes first, and dims our eyes and palsies our hands, before the fire of our mind and of our intellect is quenched.

“But mark me, soon after comes her cruel sister with her urn, and sprinkles cold dew on our hopes and on our loves, our memory, our recollections and our feelings, and shows us that they can not survive the decay of our bodily powers.”

It is evident one thus stricken down, body and soul by grief could not long survive, and she dies like a deranged person, from the excess of her feelings overpowering her feeble bodily powers.

All three alluded to—Clara, Norna, and Madge, became deranged from somewhat like causes, viz: blasted hopes in early life; yet how different is their insanity, and yet each is in perfect keeping with the previous character and education. *Clara* shrunk from the world and avoided all notice. *Norna* sought to rule it, and *Madge* to astonish and captivate it by her personal charms, manners and dress.

From these few cases selected from Scott, and thus briefly noticed, we think some improvement may be derived. In early life with the fairest prospects of happiness, each of these characters met with a reverse of fortune, and sunk under it. But why so? others, many others, some of whom the same writer has described, suffered as severely, but though they felt the shock did not yield to it; but on the contrary, seemed to have gained strength by adversity, and been prepared for greater usefulness.

To illustrate what we mean, contrast the character of Clara Mowbray with that of some other of Scott's characters, with Minna Troil for instance, of the *Pirate*; "the high and imaginative Minna," like Clara, "gifted with the deepest feeling and enthusiasm, yet doomed to see both blighted in early youth, because with the inexperience of a disposition equally romantic and ignorant she had built her fabric of happiness on a quick-sand instead of a rock," and yet Minna did not sink like Clara beneath the stroke. And why? For the answer more fully than we shall give, the reader is referred to their histories as given by Scott, and which none can read without profit. The one became melancholy, then frantic, and died; the other became happy and useful. The one sunk down and made no effort—the other roused herself to the active duties of life. And this we consider the surest, if not the only remedy for every one in similar circumstances. Disappointments in life, blasted hopes, sorrow and anguish may be the fortune of many who read these remarks. To such we would say, strive against every feeling of despair or even of despondency; do not believe that further effort will be useless, but with renewed energy seek for employment, and ardently engage in the duties of life; and if without hope of increasing your own, labor for the good and happiness of others. For be assured, as Scott says, in describing the later life of Minna Troil, "Be assured, that whatever may be alledged to the contrary by the sceptic and the scorner, to each duty performed,

there is assigned a degree of mental peace and high consciousness of honorable exertion, corresponding to the difficulty of the task accomplished. That rest of body which succeeds to hard and industrious toil is not to be compared to the repose which the mind enjoys under similar circumstances."

But to be able to pursue this course when circumstances call for it, requires preparation in early life. Youth must not be passed in idleness, nor in reading romances and reveling in imaginary scenes of future happiness. But a portion of it should be allotted to actual toil, to manual labor, whereby a healthy and vigorous physical system will be secured, which is the best safeguard against the development of that too sensitive and nervous condition which usually precedes and predisposes to mental disorder. Then with moderate and rational notions of life and of its duties, and with a firm resolve to discharge them faithfully and timely, there will be good hope that if disappointments and misfortunes come they will not crush the spirit, but on the contrary purify and strengthen it.

ARTICLE III.

LETTER FROM SIR JAMES MACKINTOSH TO ROBERT HALL, ON
THE RECOVERY OF THE LATTER FROM HIS FIRST ATTACK
OF INSANITY.

"On the whole," says the London Quarterly Review, "this is as sensible and beautiful a letter, as ever was penned, on perhaps the most delicate of all possible subjects."

We concur in this opinion and insert the letter here, as it contains views respecting insanity which we wish to promulgate.

Sir James' opinions on this subject are entitled to much consideration from the fact, that he was educated a physi-

cian, and had given much attention to insanity. When the King of England was deranged in 1788, Mackintosh wrote a work on this disease, which was advertised, but we believe was not published.

His eminent correspondent, Robert Hall, became deranged in 1804, when about 40 years of age. He was cured in two months by Dr. Arnold. His insanity was supposed to be caused by too solitary a life absorbed in meditation. On his restoration he re-commenced preaching and became deranged again in about one year. He was cured in a short time by Dr. Cox, and then for awhile relinquished preaching and engaged in literary pursuits. His insanity did not in the least impair his mental powers. The following is the letter referred to :

BOMBAY, February 18, 1808.

“MY DEAR HALL—It is now some time since I received yours of the 20th July, 1806, from Leicester, and I assure you that I do not think myself in the least entitled to that praise of disinterestedness which you bestow on me, for wishing to correspond with you. The strength of your genius would, in all common circumstances, have made you a most desirable correspondent ; and the circumstances which now limit your mental excursions give to your correspondence attractions of a very peculiar nature. Both the subject and the tone of your letters are probably almost unexampled. I have trusted enough to speak of what perhaps no friend ever dared to touch before ; and you justify my confidence by contemplating, with calm superiority, that from which the firmest men have recoiled. That the mind of a good man may approach independence of external things, is a truth which no one ever doubted, who was worthy to understand ; but you perhaps afford the first example of the moral nature looking on the understanding itself as something that is only the first of its instruments. I can not think of this without a secret elevation of soul, not unattended, I hope, with improvement. You are perhaps the

first who has reached this superiority. With so fine an understanding, you have the humility to consider its disturbance as a blessing, as far as it improves your moral system. The same principles, however, lead you to keep every instrument of duty and usefulness in repair; and the same habits of feeling will afford you the best chance of doing so.

“We are all accustomed to contemplate with pleasure the suspension of the ordinary operations of the understanding in sleep, and to be even amused by its nightly wanderings from its course in dreams. From the commanding evidence which you have gained, you will gradually familiarize your mind to consider its other aberrations as only more rare than sleep or dreams; and in process of time they will cease to appear to you much more horrible. You will thus be delivered from the constant dread which so often brings on the very evil dreaded; and which, as it clouds the whole of human life, is itself a greater calamity than any temporary disease. Some dread of this sort darkened the days of Johnson; and the fears of Rousseau seem to have constantly realized themselves. But whoever has brought himself to consider a disease of the brain as differing only in degree from a disease of the lungs, has robbed it of that mysterious horror which forms its chief malignity. If he were to do this by undervaluing intellect, he would indeed gain only a low quiet at the expense of mental dignity. But you do it by feeling the superiority of a moral nature over intellect itself. All your unhappiness has arisen from your love and pursuit of excellence. Disappointed in the pursuit of union with real or supposed excellence of a limited sort, you sought refuge in the contemplation of the Supreme Excellence. But, by the conflict of both, your mind was torn in pieces; and even your most powerful understanding was unable to resist the force of your still more powerful moral feelings.

“The remedy is prescribed by the plainest maxims of duty. You must act: inactive contemplation is a danger-

ous condition for minds of profound moral sensibility. We are not to dream away our lives in the contemplation of distant or imaginary perfection. We are to act in an imperfect and corrupt world; and we must only contemplate perfection enough to ennoble our natures, but not to make us dissatisfied and disgusted with those faint approaches to that perfection which it would be the nature of a brute or a demon to despise. It is for this reason that I exhort you to literary activity. It is not as the road of ambition, but of duty, and as the means of usefulness and the resource against disease. It is an exercise necessary to your own health, and by which you directly serve others. If I were to advise any new study, it would be that of anatomy, physiology, and medicine; as, besides their useful occupation, they would naturally lead to that cool view of all diseases which disarms them of their blackest terrors. Though I should advise these studies and that of chemistry, I am so far from counseling an entire divorce from your ancient contemplations, that I venture to recommend to you the spiritual letters of Fenelon. I even entreat you to read and re-read them.

“I shall also take the liberty of earnestly recommending to you to consult Dr. Beddoes, in the most unreserved manner, on every part of your case, and to be implicitly guided by his counsels in every part of your ordinary conduct. I have more confidence in him than in all the other physicians in England; and I am not ignorant on the subject of medicine. Total abstinence from fermented liquor is obviously necessary; and I should think it best to relinquish coffee and tea, which liquors I think you sometimes drank to excess.

“May you, my dear friend, who have so much of the genius of Tasso and Cowper, in future escape their misfortunes—the calamities incident to tender sensibility, to grand enthusiasm, to sublime genius, and to intense exertion of intellect.”

ARTICLE IV.

ASYLUMS EXCLUSIVELY FOR THE INCURABLE INSANE.

Some benevolent individuals noticing the deplorable situation of the incurable insane, who are confined in poor-houses, and having seen the comfortable condition of deranged persons in well conducted Lunatic Asylums, have proposed that public Asylums should be built on a cheap plan, solely for those supposed to be incurable.

After much consideration we are constrained to oppose such arrangements. Establishments solely for the poor and incurable we believe would soon become objects of but little interest to any one, and in which neglect, abuse and all kinds of misrule would exist, and exist without detection.

We are opposed to them principally on these grounds.

1. No one can determine with much accuracy which patients are, and which are not, incurable. Of those in this Asylum we cannot say of at least one-third to which of these classes they belong. We still indulge hopes of their restoration, but probably shall be disappointed in a majority of them.

But the hope we have and which encourages us in our efforts to cure them would be destroyed by sending them to an incurable establishment. The fact that the chances of recovery would be diminished to even but a few, is enough to make us hesitate before we establish such Asylums.

2. Many that are incurable are monomaniacs. They are deranged but on one or two subjects, and sane on others. Such surely should not be deprived of any comforts that are afforded the curable class, among which the greatest is *hope* of again being restored to society, which would be destroyed if they were sent to an incurable Asylum.

Equally or more strongly does this objection apply to cases of remission, to those numerous cases in which insanity is exhibited for a week and followed by several weeks of sanity. Shall these be told there is no hope for them?

3. Among the incurable insane there would be no certain means of ascertaining the neglect or abuse of them. In all Asylums, the fact that some are well and soon to leave the Asylum is the greatest safeguard against abuse.

4. No possible good could arise from such distinct Asylums, except they might be conducted at less expense. But how, so if they are to have proper officers, physicians, &c., and if they do not, why are they better than poor-houses.

There are no facts in favor of such establishments. As yet we have none in this country. The only one we ever saw, is at Genoa, in Italy. The Hospital of Incurables, when we visited it in 1829, contained two hundred and fifty insane.

They were confined in badly ventilated apartments from which they were never discharged but by death. The quiet, the noisy, and the violent, were all congregated together, and a majority were chained to their beds by their wrists and ancles. No contemplation of human misery ever affected us so much: the howlings, execrations, and clanking of chains, gave to the place the appearance of the infernal regions. Little or no medical treatment was adopted. We hope never to see such institutions in this country. On the contrary, let no Asylum be established but for the curable, and to this the incurable and the rich and the poor should be admitted; let all have the same kind care; and all indulge the same hope, even if delusive to many, of ultimate recovery, but do not drive any to despair, and destroy the little mind they still possess, by consigning them to a house, over the entrance of which, Dante's lines on the gates of hell might well be inscribed,

"Lasciate ogni speranza
Voi che intrate qui."

"Leave hope behind, all ye who enter here."

On this subject the Hon. Michael Hoffman thus happily remarked, in the Assembly of the State of New York, during the last session: "To receive," says he, "only incurable insane paupers, would convert the institution into a mad-house—a mad poor-house—a den of filth and misery, and an object of abhorrence and disgust, which nobody would begin to approach. But place those there who have friends of wealth and consequence, and you secure that vigilance, that inducement to look into its entire management, which is necessary to make it a well ordered institution. Make it a poor madhouse and the poor have no feet to travel after them, and the patients would be left to the cold inhuman care of brute officiality, not to be cured but to be cursed. But admit freely the curable and the rich to the institution, and they have kindred who could and would travel after them, relatives who had eyes, aye and voices. They would constitute an active committee of vigilance to look into its affairs, and see they were properly managed."

ARTICLE V.

INSANITY ILLUSTRATED BY CASES, AND BY THE CONVERSATION AND LETTERS OF THE INSANE.

CASE I.

Sudden attack of Insanity, and instantaneous recovery.

Mr. ———, aged 48, had uniformly enjoyed good health until the summer of 1842, when he complained some of not feeling well, was weak and dyspeptic, and in November had what was supposed to be a slight paralytic attack. For this and severe pain of the head he was bled *seven* or *eight* times, took cathartic medicines and was blistered largely. He remained dull and disinclined to exercise for five or six weeks, when he became suddenly deranged. The immedi-

ate cause of his derangement, was the entrance of a sheriff to take his property for debt.

Early in March, 1843, he was admitted into the Asylum. He appears idiotic, timid, thinks robbers are pursuing him; is inoffensive, and readily submits to whatever is requested, with the exception of being shaved, because, he says, "It will take away his strength, and he can not consent to it until after the war is over."

The second day after his arrival, he was told in a decided manner by the physician that the war was ended. "Is it," says he, "what has General Jackson done with those rascals, hung them?" Answer, yes. "Hurrah, hurrah," he exclaimed, "that is right, I will now be shaved;" and readily and pleasantly submitted to have his beard of some six weeks' growth removed.

He had a warm bath, and as he was feeble and pale, he was put on an invigorating diet and the use of tonics. He took large doses of the precipitated carbonate of iron, combined with the extract of conium, three times a day, and his general health and appearance began to improve. His appetite became good, and he sleeps well. During the day, he amused himself by talking and laughing with other patients, and in playing cards and other games.

A few weeks after this he was invited into the office of the Superintendent, with whom he conversed some time in his usual disconnected manner, as if he did not know what he was saying, when looking around the room, he asked, "Was I ever in this room before?" He was told he was when he first came. He then asked, "What town is this?" Answer, Utica. After reflecting a short time, he remarked, "Then I am in the Lunatic Asylum I know." From that moment his mental powers were restored.

Instead of returning the same evening to the apartment he had occupied, he was placed in a different story of the building, and in the morning, when he was informed that he had heretofore occupied another, he was anxious to visit it,

but on returning to it, he had no recollection of ever having been there before, and although he recollected his associates, he had not the least remembrance of anything he had said or done since he had been at the Asylum, until the evening alluded to. The last thing he recollected was the entrance of the sheriff, as we have mentioned. He was discharged well, and still enjoys good health.

Was not the delirium in this case, produced by the excessive loss of blood? Cases somewhat analogous, and which may serve to elucidate this, may be found in *Marshall Hall's Researches relative to the Morbid and curative effects of loss of blood.*

CASE II.

Duration of insanity three years—complete recovery.

Mr. ———, aged 55, large frame, large well-formed head, with vigorous intellect highly cultivated, experienced a slight paralytic attack when a young man, from which, however, he soon recovered. He also had one or two short attacks of insanity previous to the present one, which was caused apparently by too great and constant mental exertion and political excitement.

He is usually quiet, harmless, and sociable, imagines himself the Prince of Wales and Emperor of the world. His bodily health seems tolerable good, though at times he is dyspeptic and bilious, which a few blue pills and laxatives remove. In this state he continued with but little variation nearly three years, busily engaged in reading, writing, and conversing, and mostly for the purpose of establishing or asserting and making known throughout the world his right to govern it. For this purpose he addressed numerous letters to the rulers of different countries. The following is a specimen :

“Mahomet Ali, Governor
of Egypt.

“DEAR SIR :

“I was born in the city of Philadelphia, July 26, 1789. On the father's side am descended from the Roman Emperor Constantine who built Constantinople in the 4th century. On the mother's side I am descended from Mary Stuart, daughter of James V., King of Scotland. It is my intention to dethrone the Sultan if I live long enough—none of the crowned heads in Europe have any right to reign, and will be one and all dethroned either by me or my successors. A son of Joseph Bonaparte, ex-King of Spain, who is my nephew, is the intended King of Italy. The Pope and all other divines will be taught to mind their appropriate business, the cure of souls. I can and will get along without them. I regret the destruction which was made among my subjects at Acre. We shall have a war with England which will end in the overthrow of the tyrannical House of Hanover. I can in one campaign take every inch of territory which that House possesses on this Continent. I have been confined myself for nearly two years and prevented from supporting you in your contest with the Allied Powers. The downfall of the Thiers ministry in France, prevented the French from aiding you. Thiers is my friend, so is Mr. O'Connell, and so is every Republican in Europe, and some of the Nobility. I care very little for the Nobility. William the Conqueror was a bastard and never conquered the Britons. My ancestors sought an asylum in these western wilds, and have not yet been conquered. I have some of the native Indian blood in me of the Mohawk Tribe, and mean to teach our white oppressors that we owned this country before the discovery of Columbus. The race of men are bound to obey me as their lawful head. I intend to conquer my inheritance, and then see if I can't govern it better than it has been. I was placed under the protection of General Washington, and have married his grand-daughter. It is my intention to tread in the footsteps of that great

man. His limits were the United States. My government embraces the world, and of course must be a military one. The world always has, after a fashion, been governed by the sword, but there has been too many commanders-in-chief. The world will be at peace only so fast as it obeys me.

"I am, very respectfully,

"Yours, &c.,

"———, Prince

of Wales, and Emperor of the world.

"P. S. The Emperor Napoleon was my uncle, having married a sister of my mother for his first wife."

He was always gentlemanly in his conduct, and in his conversation on topics not relating to himself, interesting and instructive.

Various plans were adopted to withdraw his mind from his particular delusions, but without effect. At one time political and historical works were withheld from him, and he was furnished with works on natural history. For awhile he talked less about his supreme command of men, but formed projects for improving the races of other animals, and was for sending agents and directions throughout the world for the purpose.

His time was not, however, misspent. He read much and systematically, taking notes frequently, and in this way his mind if not improved (it probably was) did not become weakened.

His recovery seemed not to arise from any particular treatment, though an attack of bronchitis preceded the change and improvement of his mind.

The case we deem an encouraging one, and should lead us not to despair even if no improvement is observed for two or three years in similar cases. Generally we consider cases of insanity that have uninterruptedly continued three or even two years, as probably incurable, but in some cases even of much longer continuance recovery takes place. So

long as there is any hope, great pains should be taken to cultivate the mental powers, and to keep them active. Hence schools are of service in Lunatic Asylums.

CASE III.

Violent mania, terminating fatally.

Mr. —, aged 38, married, shoemaker by trade, admitted to the Asylum February, 1843. Been deranged three weeks, supposed cause, mental excitement from attending numerous temperance and religious meetings and attempting to lecture; though a predisposition to disease was produced, we presume, by intemperance. He had been very intemperate for many years, and though naturally very robust and athletic, has become much enfeebled. About one year since, he reformed and joined the Total Abstinence Society, and has since been temperate, industrious, and thoughtful.

A short time previous to his attack he attended several protracted religious meetings, and also temperance meetings, and was advised to lecture and relate his own experience, and he made some preparations for the purpose. He soon became much excited upon the subject, attempted to lecture, but was perceived to be deranged, and was taken in charge by the public authorities, who consigned him to the care of a physician. He was bled and took cathartic medicines, but soon became more excited, and was brought to the Asylum.

Looks anxious and haggard, constantly restless and disposed to be moving, fancies he has been selected by God to revolutionize the world, and that all he does is in accordance with revelations made directly to him from heaven. Sleeps but little, and vomits occasionally. This latter symptom made us fearful of severe disease, and we thus apprised his friends.

His mind seems chiefly occupied with plans for advancing the temperance cause, is anxious to lecture, and is con-

stantly writing letters upon the subject. The following is a specimen :

“MY DEAR SIR :

“I have the glorious satisfaction of announcing to you, and the inhabitants of ———, on Saturday evening, God willing I shall tell such a dreadful story of ten dark dismal years of drunkenness, seven of it in the town of A—, one and a half in B—, some in C—; the many break-neck scrapes which I escaped almost by miracles, showing me that God was seeking to show me his wonders. I shall tell a story that will astonish the world. Respecting my way of addressing, my prospects are now to speak in W. S. G. and F., and in a few days to put for New York City, and plant myself and shall commence on Wednesday my lecture, shall advertise in full particulars, and publish in the daily papers, courses of lectures, and send off the numbers. God speed the temperance cause with the speed of the wind, and glory to God in the highest.

“Yours, with great respect,

“ ——— ———.”

On admission, he was noisy and violent, breaking and tearing everything to pieces that he could find ; was placed in a warm bath, where he remained half an hour, and cold water gently applied to his head at the same time. This calmed him some, and was several times repeated. The vomiting increased, for which he took a variety of the ordinary remedies for such a complaint, and had blisters applied over the stomach, and morphine sprinkled on the abraded surface without relief. Loses flesh and strength, but his violence does not cease. Is constantly repeating or hallowing at the top of his voice the Lord's Prayer, both day and night. So intent is he upon repeating this, that it is difficult to engage his attention for one moment, to anything else. His appetite failed, notwithstanding the use of bitters and tonics, lost flesh rapidly, and died the 15th of

May. High excitement continued until the last, and he died attempting to say the Lord's Prayer, which he had repeated (we speak considerably) more than fifty thousand times during the time he was with us.

REMARKS.—Circumstances prevented an autopsical examination, but in a case strikingly similar we found the mucus membrane of the stomach extensively diseased, resembling in appearance that represented by Dr. Sewall, as the appearance of the stomach in those who die of delirium tremens. We apprehend this was originally a disease of the stomach, *Gastritis*. Cases somewhat similar may be found in Broussais' *History of Chronic Phlegmasiae*. The disease of the brain was probably the consequence of the irritation of the stomach. It is, however, often difficult to determine in which organ the disease originates, when both appear to be diseased, for affections of the brain may produce disorder of the stomach.

On this subject we have yet much to learn. Cases occasionally occur, in which the chief disturbance, and apparently the principal disorder, is in the stomach—but which organ, on examination after death, is found in a healthy state, while the brain exhibits marks of long-standing disease. On the other hand, primary disease of the mucus membrane of the stomach may cause disorder of the brain, and the latter become so distinct and violent, as to cause the affection of the stomach to be overlooked—to the imminent hazard of the patient.

CASE IV.

Long-continued mental derangement, with singular peculiarities.

Mr. —, aged about 50, has been slightly deranged twenty years. His father was hypochondriacal, and he has a brother insane. He is a man of education, intelligence, and piety, of kind and amiable feelings and manners, and converses rationally on most subjects; yet he is unable to

walk, or to attend to any business requiring bodily exertion without much mental agitation and reflection, and not then without the most ludicrous movements. If he attempts to walk from one room to another, or out of doors, he hesitates a long time, appears much agitated, his countenance exhibiting great terror and excitement, and then he seizes a chair, or whatever is near him, and rushes with the utmost speed. But he rarely moves without much urging, and would remain in his room all day, if not compelled to move—while at the same time, his inclination to leave his room would be strong.

He can give no distinct account of the feelings, or reasons, that induce him thus to act—the most common explanation he gives, is, that if he did not act thus, he should commit some awful crime, that would subject him to the vengeance of the Almighty forever. The same feelings came over him at other times; especially when in his own family, and his wife or children did not place their shoes or dress, or do some other trivial things, as he wished. His manner then would be terrific and alarming, until his wishes were complied with, yet he could give no reason for his wishes.

Sometimes the same feelings would come upon him respecting his bed, or his dress, when nothing would induce him to take off a particular garment or put one on; and we have known him sleep on the floor, and sit up all night, rather than occupy his bed, against which he had suddenly become prejudiced without any cause whatever.

He occasionally wrote verses, and the following are some which he furnished, descriptive of his own case, which he called the Hypo.

“ No tongue can declare
The torment I bear,
It my heart-strings doth tear,
So keen are the pangs of the Hypo.
I start 'cross the floor,
Then pitch out the door,
As if ne'er to enter more,
In order to fly from the Hypo.

I then dodge and run,
Which often makes fun,
Till my race is quite done,
I am so bother'd by the Hypo.
I pick up a chip,
A stone or a whip,
And along hop and skip,
And this is to fool the Hypo.
And 'tis not in vain,
For my object I gain,
And I will not complain,
For hereby I master the Hypo.
I see people laugh,
Though they'd better cry by half,
But I then seize my staff
And rush to the combat with Hypo.
I could sit down and cry,
And pour floods from my eye,
And weep till I die,
I am so afflicted with the Hypo.
But this will not do
I plainly do know,
For it adds to my woe,
And only increases the Hypo.
No, I must resist,
As if fighting with fist,
And sometimes must twist,
Or soon I shall die with the Hypo."

We did not see this case until after it had continued many years ; our opinion was, that there was some disease of the cerebellum ; believing with M. Flourens, that in this part of the brain resides the power of co-ordinating the actions of walking, running, &c., though we are also inclined to believe that Gall is correct, in respect to the functions he assigns to this organ, and this very case tends to confirm us in this opinion, though we have not detailed the circumstances on which it is founded.

But although we think this part of the brain to have been primarily diseased, and probably its organic structure changed, yet the functions of other parts of the brain must also have been disordered ; probably the faculty of comparing.

We put a large seton in his neck, and directed warm bathing, opiates and some tonics.

While pursuing this course, there was some improvement as regards the peculiarities alluded to; his general health and habits were much changed, for the better, and he returned to his home.

CASE V.

Mr. —, a Frenchman, aged 25, single, had been a farmer, and teacher. Had been very ambitious to learn the English language, and for this purpose, had applied himself very closely to study.

The immediate exciting cause of his insanity was supposed to have been anxiety and excitement of mind on the subject of religion during a protracted meeting; at which time, he also read and studied the Bible continually. He had been deranged but a few weeks, when he came to the Asylum, but soon after his attack, became very violent—would strike, tear clothes, break open doors, and declared he would open heaven, with the key of his trunk. Before his admission, he had two fits, the second continuing for twelve hours. During both, he was unconscious, but without convulsions. Had slept poorly.

He had been bled twice from the arm; taken calomel, which had salivated him, and from which he was suffering severely, when he came to us. Bowels costive, and had not taken food or drink for the last twenty-four hours—indulging the suspicion, that his food was intended to poison him, and therefore refused to receive it.

He continued in this condition for some days, refusing to receive either food or medicine, and as his mouth was much swollen and excoriated, it was not thought best to administer it by force. He tore his clothes from his person, and would lie for hours on his bed, without appearing to notice anything passing around him.

As soon as practicable, his bowels were moved by mild

cathartic medicine—had a warm bath, and was put on the use of anodynes to quiet the irritability of his system, and procure sleep. He then had liquid nourishment freely administered by means of the stomach tube for some days, after which, he began to take his food voluntarily. As his health improved, under the use of anodyne and tonic remedies, his mind became calm and rational, and in about two months from the time of his admission, he had quite recovered the possession of his bodily, and mental powers.

It was thought best, as a matter of safety to the young man, that he should remain at the Asylum for a time after he was apparently well, from the fear that he might be injured by unfavorable circumstances, among strangers, as he had no home nor friends to encourage and assist him. He left us at the end of five months, perfectly well in mind, and having increased in weight, thirty-four pounds.

In this connection, it may not be improper to state, that very many of the persons who are admitted as patients in State institutions like this, are supported at public charge, and consequently have no homes, and but few friends, capable of administering to their necessities. Hence, this large class of unfortunate persons are much less likely to recover from insanity, than the rich, or those enjoying a competence, —because, as they begin to recover, they have no attractive home, inviting their attention from their morbid and distracted feelings, to its comforts and repose; and no circle of endeared relatives and friends, in whose society they anticipate sympathy, and at whose hands they expect every assistance, that their peculiar circumstances demand. The same causes also often operate to endanger, or produce a relapse, in this class of the recovered insane. When discharged from the Asylum, they are without homes and friends. If they return to the County Houses, they are irritated by unfavorable associates; and if they attempt to support themselves by their own labor, they often fail of getting regular employment, are harrassed by the wants incident to

poverty, become anxious, sleepless, and then frequently relapse.

CASE VI.

Mr. —, aged 33 years, is of sanguine and nervous temperament, and has a strong hereditary predisposition to insanity, his father and one or more brothers, being insane.

He possessed a mind of much natural activity, with great love of distinction, and strong hopes of obtaining it, by literary and scientific pursuits. At the age of twenty-one, he commenced a systematic course of study, which he successfully pursued for two years; gaining much credit for his acquirements, and enjoying a high standing among his associates and friends, for his mental and moral worth. At this time, his health became somewhat impaired by sedentary habits, and too constant application to study. At the same period, also, he became somewhat involved in political excitements, which, operating on a system already highly predisposed, developed the phenomena of insanity. His course of study being thus interrupted, has not since been resumed.

Since the time of his first attack, which is now more than ten years, he has, at different periods, been nearly or quite well, and able to pursue some kind of business, but has relapsed again, when placed in circumstances calculated to excite his feelings.

When he came to this institution, he had been in a state of high excitement for a number of months; wandering from place to place, attired in gaudy military trappings, claiming to be President of the United States, and Emperor of the world. While in this state of mind, he was capable of making speeches on various subjects, executing vocal and instrumental music with much effect.

He had been much deceived and flattered by those with whom he had associated, in regard to his character and standing, which had doubtless contributed very much to

strengthen and establish his delusions. For about two months, he continued to believe himself Emperor of the world, and to value his own person in proportion.

He passed much of his time in making speeches, and promenading the halls, as a General, with his associates as soldiers. He was at all times good humored and polite, if kindly and respectfully treated; but excitable, and occasionally violent, if his statements were doubted, or his supposed prerogatives encroached upon.

The course of treatment adopted, and which proved quite successful, was warm bathing, with a free application of cold water to the head during the bath, and repeatedly during the day, and before retiring at night. This served to equalize the temperature and action of the system, and together with some laxative and cathartic medicines, with regular habits of living, sleeping, &c., to relieve him of the excitement of body, and delusions of mind, under which he had labored.

As his excitement passed off, he became much depressed in his feelings, lost his fluency of speech, and his facility for musical performance.

From a character possessing great hope, decision, and conscious importance, he became timid, apprehensive, and gloomy; ready to do the bidding, or submit to the requirements of all who approached him.

In this state of depression, he remained for a number of weeks, but gradually, under the use of invigorating remedies, Precip. Carb. Iron, with Ext. Conium, kind and encouraging treatment, and gentle exercise in the open air, he again acquired strength of body and mind.

Since that time, which is now eight months, he has remained perfectly well, and happy in the possession of all his faculties, in their usual strength and activity.

Since his recovery, he has been engaged as an attendant in this Institution, and by his very great prudence, kindness,

and intelligence, has proved himself highly qualified for the responsible duties of his station.

With a suitable degree of care in regard to occupation, quiet and regular habits of living, he now has every prospect of a life of enjoyment, and of usefulness to those with whom he may be associated.

CASE VII.

Mr. —, aged 20, farmer, of industrious habits, and good character. He came to the Asylum within a few days after his attack.

The cause of his insanity was somewhat uncertain, although it was believed to be the result of unusual interest and attention to the subject of religion. It was not ascertained that he had any hereditary predisposition to the disease. His health had been previously good, except that he complained much of disturbed sleep, and frightful dreams,—which are among the frequent precursors of insanity. He professed to be guided in his conduct and conversation by the spirit of God, but occasionally had short intervals of sanity.

Had not been violent before coming to the Asylum, but soon became so. Pulse but little increased in force and frequency; bowels costive. Applied cold water freely to his head, and gave cathartic of calomel and rhubarb. He soon became much more quiet—was placed among the most quiet class of patients, and we indulged the hope that he would soon recover. Remained calm for ten days or a fortnight, but then all his former symptoms of excitement suddenly returned. The carotid arteries beat strongly—head hot—was noisy—slept but little—tore his clothes, &c.

Employed local depletion, by cupping the back of the neck, took cathartic pills, had warm bath with free application of cold water to the head.

Under this treatment, he soon became again quiet, but his face remained bloated, bowels tumid and costive, secretions

of skin and kidneys much diminished, and mind drowsy and confused.

Took mixture of cream tartar, squills and antimony tart. to increase the action of the kidneys and bowels. This was continued for some time with but partially satisfactory results, and followed by the use of

R.—Tinct. Digitalis,

“ Scillae, each one part.

Vin. Antimony Tart.

Spts. Nit. Dulc. each two parts.

Mix.—Dose 30 min. three times a day.

Under the use of these remedies, the pulse became less frequent—the skin and kidneys resumed their functions, and the bloating almost entirely disappeared. After this he again became excited, but not to the same degree as before. He now began to improve in health, increased much in flesh—mind became more clear, and although he remained drowsy and inactive for some time, yet was discharged quite well, in about four months from the time of admission.

The following letter is given as a fair specimen of his mental exercises after his high excitement had passed off, but while his mind was yet perplexed and confused :

“DEAR B—— :

“It is now some time since I have heard from home, and it being near harvest time, all must be life and animation there. I enjoy good health, though not my usual degree of strength. When you receive this, I hope you and yours will be happy and well. As for myself, I ask nothing ; I know the Great Redeemer lives. I know nothing about what is going on in the world, except what I see. I see all is a busy scene. The carriages, the boats, the cars, and the lumbering wagons—everything appears to go on as merry as a lamb. I enjoy the sight, and can say, let it pass.

God has declared that heaven and earth shall pass away, though not one jot or tittle of his word should pass away. Who is God, and how many Gods are there? For here are

a number of persons who say, by God, and my God, not your God. What means this? How long will this be? 'In the beginning was the word, and the word was with God, and the word was God.' Then who is God now? Ask yourself, ask every man.

"Now there are many going about saying, Lo, here is Christ. I say the Spirit of Christ should dwell in every heart, then we shall be sure to have him here, there, and everywhere; because he is a spirit which we cannot see. Time passes like a dream, for it seems but as yesterday that I parted with you. I hope you will write to me as soon as possible, and state the particulars concerning the people at home. I do not know when I shall be able to meet you there. It has been said that the time will come when we shall all be laid in the dust. What are we but dust? How are we laid? Do we not rise? How do the dead rise? Our spirits are continually rising, while our flesh is consuming. If all are to be laid in the dust, how will it be done, or who will do it? The angels of heaven will come and bury the dead bodies. We are all dead, what is it that keeps our frames together? If we are dust, we are going through the air continually; the wind carries the dust, but the rain falling lays it low.

"What is the soul of man? Where can be anything to say? My soul! It must be the feeling of this heart, when the mind is absent from the body. I will praise my Maker while I have breath, and when that is lost, it is found with him in his heavenly kingdom.

"Let me receive an answer from you as soon as possible; let me know how father's health is, and mother's also, and all the rest. Think if you please, that I am foolish and crazy, but do not think, as some tell me, that I am a devil, or have one, although I hope to see the devilish spirit cast from every heart, before I am accused again of any such thing. Who thinks himself wise? God is an all-wise being who exists eternally in the heavens. If any would be wise,

let him search the wisdom and glory of God. But that is past finding out—His wisdom is unsearchable. I have seen so much of the wickedness of man, that I have chosen death, that I might dwell with spirits in heaven. But there is no such thing as choosing, for life or death. At this my heart trembles. What is the world, or the foundation thereof? I think it cannot be anything more than rocks, mountains, air, and water; some of which move themselves, but God, who made the earth and all the things therein, is able to make a new heaven and a new earth. He wills not that any should be lost, but that all should be saved; therefore, we should all know the saving knowledge of the truth. We cannot all think and see alike, therefore, cannot all be alike. Some delight in tormenting, some in doing evil, some are liars, some go about busying themselves about they know not what, thinking themselves able to turn the world round, and keep it moving: so let it be. God will have his own time, for his glory is in his power. He is able to heal the sick, and help those who are needy. Let us trust in him. He worketh in the heavens, he moves the clouds, and causeth the sun to shine, and the moon to give light. We may say the wind is in the north, east, west, or south, but are not able to tell from whence it cometh, or how long it will last. So we must believe there is a being incomprehensible.

“Let the grace of God the Father, be with us all, now and forever. Amen.”

“———.”

CASE VIII.

Miss ——, aged 31, naturally of an amiable and cheerful disposition, and much given to repeating humorous anecdotes, and writing disconnected letters to her friends. She had been deranged about five months when she came to the Asylum, this being the second attack. Her present attack was induced by ill health from taking cold, together with religious excitement. She had also strong hereditary pre-

disposition to insanity, her mother being insane at the time of her birth. She was much disposed to engage in religious exercises by exhorting, praying, &c. At times she was violent, disposed to strike, if opposed, and sleeps but little. Talks much of texts of scripture, of what such a minister had said from such a text, or what such a deacon advised Mr. or Mrs. So-and-So, of the church. Would relate long histories of petty differences of sentiment between the Baptists, Methodists, and Presbyterians.

Her strength had been much reduced by disease, and by bleeding, cathartics and antimony, before she came to the Asylum, but gradually under the use of quieting and tonic remedies, principally extract of conium, and carbonate of iron, recovered her health and reason—became very fleshy, and returned to her friends, in about one year from the time of her admission.

The following letter is a fair example of her style of composition, during the time she was quite deranged :

“Mr. ———

“I am a wonderful child. I have slept long enough to dream once about grandfather B—, and I think if my friends in S. P. pitied me for being homesick, as much as I pity myself for being homely, they would not leave me here to linger on the plains of Do Nothing. As for my being contented in this region, I never shall, and the reason is, because I will not. Give my best respects to Dea.T.’s family. But beware of Millerism! I have found good friends both Methodists, Baptists, and Presbyterians. I think more of the advice of J. G. than I do of all the riches of this world of grief and sorrow. His advice is, not to throw myself away. I sometimes think of G. G.’s baby song, that he used to sing to Ellen P—.

About a man that came to town.
He wore his streaked trowsers;
He said he could not see the town,
There were so many houses.’

"I have seen a great many lamps, but not so many lamp-lighters. The people here are jealous of me, for fear I shall run away with an Irish pedlar, to peddle magnifying-glasses. I was once acquainted with a gentleman who magnified the hind part of a fly. The man was part Welch, and one of the best hands to comfort old maids and old bachelors, and especially such as Dr. C.

"As for J. G., I am love-sick for him, and O. F. and his family. But as for the C. family, I have to scratch my head whenever I think of them. Give my best respects to uncle R. and his family, to Dea. O. and his family, also to the minister in P. S., and his family. I have been thinking of applying to a magistrate to call my name Mrs. Dr. G., of G—ville, and have concluded to do so. As for the Rev. Mr. W., I think of his advice frequently, especially, to act right, and of Br. J. G.'s advice, to keep out evil thoughts, by entertaining good ones. As for the text that Mr. C. made use of, to defend the cause of Christ in C. last fall, it affords me much consolation. I calculate, as soon as I have an opportunity, to run away. I believe there is a place on G. M. large enough to bury me.

"Yours, in haste, pray for me,

"———."

CASES ILLUSTRATIVE OF THE MEDICAL JURISPRUDENCE OF
INSANITY.

The following cases are here given as examples of the manner and conversation, of those, who under the influence of undoubted insanity, committed great crimes. We also add their answers to inquiries made of them, respecting the crimes they committed. We may thus, perhaps, throw some little light on a very obscure subject, and one that is often extremely embarrassing to the administrators of justice.

CASE I.

Homicidal Insanity.

A. B., aged 32, an intelligent and worthy young man, suffered a severe disappointment, in not marrying the person he wished, became changed in character and conduct, married a woman from whom he was soon divorced, had ill health, followed by mental disorder. He now became vicious, wandering about, often armed with a pitchfork, or scythe, and was often in jail for want of bail to keep the peace.

About two years since, he was left with a lad in a barn threshing grain. Soon after, it was discovered that both were missing, and blood was found on the floor. Search being made, the body of the lad was found beneath the floor, pierced with hundreds of wounds, made by the tines of a fork. The perpetrator of the deed had mounted a horse and rode off, but was soon found, and after a severe struggle, was secured. He then denied killing the lad; and has ever since, though he often alludes to having killed some one, but his conversation is so irrelevant, that it is difficult to get a direct answer from him. So evident was his insanity, which had, in fact, been known for five years previous, that he was acquitted, and sent to the Asylum.

He is a very pleasant man, remarkably cordial and affectionate in his manners, rarely gets angry, even if opposed, usually talking and laughing, and much inclined to kiss those he sees, and to bestow endearing epithets upon them. He readily obeys all requests, and is rarely excited, though on a few occasions he has attempted some violence upon others, and not unfrequently asks for a knife, in a pleasant manner, saying we have promised him one, to kill somebody.

We have several times conversed with him respecting the crime alluded to, and on one occasion wrote down the questions and answers, which were precisely as follows:

Q. How old are you?

A. I cannot tell, I traveled up from the black world.

Q. Where were you born?

A. In the middle world, that goes round all worlds.

Q. Were you ever married?

A. No, Sir; I came to the middle world hunting for a wife.

Q. What has been your business?

A. Traveling from world to world. I killed one, and buried it up to town of C., to testify that I was to go to one world beyond all the world of blacks.

Q. Why did you kill?

A. We had an agreement, one man was to kill a woman and bury her. You tickled me to come here.

Q. How did you kill?

A. I have not killed anybody; you know our agreement God Almighty, you said you would carry me up to Lake Erie, all joking. I have not killed anybody more than in my own government. So I have not hurt anybody you see: no one is to hurt me, I am a writer same as you are, turned keys same as you do.

Q. Did you kill with a knife, or fork, or what instrument?

A. I have not killed anybody, and you have got to write it down.

Q. Where did you go after you killed him?

A. I have not killed anybody. I grew up in town of D., from a little old baby, two feet high, you tickled me to come and you were to kiss me before you let any one hurt me. I am a little old baby, fished all the way down from world to world, you tickled me to come here and board with you, and then I am to go and praise you up forever.

Q. Have you ever committed any other crime?

A. I never did any crime, because my father was an old governor, and you got me to come here and study out who I am.

Q. Were you ever in jail?

A. Only had big keys. I traveled through the black world, only went to jail joking. they were all my friends,

just like a private house, walked right out and traveled back from world to world. They gave you a tune on a fiddle, that I traveled through the black world.

Q. Where is your wife?

A. I have no wife only in the middle world.

Q. Have you any children?

A. No; I started to travel when I was quite young, from Lake Erie Ocean, down through the black world.

Q. Who did you kill?

A. Nobody, nobody, that is solemn, we got joking.

Q. Do you know my name?

A. Oh, yes; your name is Righteous Governor, and you are to let me go on from world to world.

Q. Who made the world?

A. I cannot tell so many worlds round each other. Land was made before men.

Q. Do you ever pray?

A. Certainly, I always pray. I am a praying man and gentleman.

Q. To whom do you pray?

A. To all such good men as you are.

Q. Do you expect to die?

A. No, Sir; here is my place of protection, my mind is bright, I am always to live here, I never was afraid to die.

All this was said in a very earnest, but calm manner, while sitting with us at a table. Had a spectator been present, and not attending particularly to the conversation, he would have supposed that a very civil and intelligent looking gentleman, was trying to convince us of certain facts. There is nothing in his looks, manner, or voice, indicative of insanity.

CASE II.

Burglary and Insanity.

C. D., aged about 26, son of highly respectable parents, by whom he was carefully educated; about five years since committed burglary, and was sent to State Prison. Here he was discovered to be insane, yet he remained at the prison two or three years, when he was pardoned on the ground of insanity. He returned to his father's house, and in less than one week escaped in the night, and broke into a neighbor's house and penetrated to the sleeping apartment of the proprietor whose clothes he was examining for money, when he was discovered. He fled, and concealed himself in an adjoining room, where he was immediately found, and in his pocket a purse of money he had just stolen, belonging to the gentleman of the house.

He was tried and acquitted on the ground of insanity, and sent to the Asylum. The love of money is said to be his only passion, and how to get it, to occupy all his thoughts.

He remained very quiet at the Asylum, though apparently demented, and nearly idiotic, for about two months, when, in the night, he got out of his room into the hall by removing the lattice-work over the door. He then went to the bathing room, where he found the handle of a mop, which he took, and proceeded to the room occupied by two attendants, who were asleep in different beds. He struck one of them on the head, which awoke him, and then struck the other also, but neither of them with much severity. They immediately secured him without any difficulty, and asked him why he struck them. He replied that "he wished to get the keys to go away." The next day we questioned him as follows, and we add his answers.

Q. How did you get out of your room last night?

A. I climbed out over the door.

Q. Where did you get the mop handle?

A. In the bathing-room.

Q. Why did you strike the attendants?

A. I wanted to get away.

Q. How could you get away by striking them?

A. Get their keys and unlock the doors.

Q. Why did you stop striking Mr. E. when he waked up?

A. I scared him. I did not mean to kill him.

Q. Why did you strike the other attendant?

A. I wanted to get away from them; they run the car off the track.

Q. Did you ask them for the keys?

A. No.

Q. Why did you not ask for the keys?

A. A man is playing father over me, six children, his name is —, naming his father. They tell me to kill.

Q. Who tells you to kill?

A. They that came along, those folks that sent me here; got poison into me.

Q. What ought we to do to you for this conduct?

A. Don't know, great many of them come here, get cabbage seed, make money, draw likenesses you see.

Q. Do you think you have a right to kill any one?

A. No.

Q. What do you suppose would be done to you if you should kill a person?

A. Don't know whether they would take me up, or get clear, if not they would hang me.

Q. What ought to be done with murderers?

A. Pin them to death, pin them with a hot iron.

Q. Are you sorry you struck those men?

A. Yes, if they don't know I got rushed here, going to take them off to the Eagle and try them, off there where they keep seed, turnip seed, cabbage seed, have longer life there, have physic to keep them on their feet, live to be two hundred years old.

Q. Will you promise me not to strike any more ?

A. Yes : I won't strike any more. I had rather catch those fellows ; I can catch them easy enough ; these fellows playing father over me ; blow in my ear ; physic me crazy.

Q. Who made the world ?

A. They sat it off and it grew.

Q. Do you ever pray ?

A. No : I don't believe in faith, that faith they pin men for if they don't believe in it right away. The world is not half as big as you think it is.

This was all said fluently, but as if without reflection, and his countenance indicates stupidity, rather than malice.

We have often questioned the insane respecting crimes, and have almost uniformly found their opinions and feelings correct. We asked, one day, above twenty men, those who were much deranged, which they considered the greatest crime a man could commit. They all without exception, answered murder. We also asked the same number, why they considered it wrong to steal. Several answered, because it was against the commandments ; others said because every one ought to earn his own living ; and all expressed themselves correctly on the subject, considering it very criminal to steal. We have no doubt, the insane in general have the same opinions, respecting the criminality of heinous crimes as the sane. Their opinions on the subject are correct ; but still, the same individuals may be wholly unable to resist their diseased impulses ; and therefore commit crimes they know to be wrong. Other deranged persons commit crimes from delusions, in obedience to supposed commands from others, or from on high ; and although they know the act in itself is wrong, they dare not, and cannot disobey the command.

Reason is given to man to control his propensities and feelings, but when the brain is diseased, the former is often powerless to restrain the latter. In future numbers, we expect to enter more largely into the important subject of the Medical Jurisprudence of insanity.

ARTICLE VI.

Number of the Insane and Idiotic, with brief Notices of the Lunatic Asylums in the United States.

States and Territories.	WHITES.		COLORED.		Totals.	Population.	Proportion of in- sane and idiots to the population.
	Supported at		Supported at				
	Public charge.	Private charge.	Private charge.	Public charge.			
Maine,	207	330	56	38	631	501,793	1 to 795
New Hampshire,	180	306	8	11	505	284,574	1 to 563
Massachusetts,	471	600	27	173	1271	737,699	1 to 580
Rhode Island,	117	86	8	5	216	108,830	1 to 503
Connecticut,	114	384	20	24	542	309,978	1 to 572
Vermont,	144	254	9	4	411	291,948	1 to 710
New York,	683	1463	138	56	2340	2,428,921	1 to 1,038
New Jersey,	144	225	46	27	442	373,306	1 to 844
Pennsylvania,	469	1477	132	55	2133	1,724,033	1 to 808
Delaware,	22	30	21	7	80	78,085	1 to 976
Maryland,	137	263	108	42	550	470,019	1 to 852
Virginia,	317	735	327	54	1433	1,239,797	1 to 866

North Carolina,	152	428	192	29	801	753,419	1 to 940
South Carolina,	91	285	121	16	513	594,398	1 to 1,158
Georgia,	51	243	108	26	428	691,392	1 to 1,615
Alabama,	39	193	100	25	357	590,756	1 to 1,655
Mississippi,	14	102	66	16	198	375,651	1 to 1,897
Louisiana,	6	49	38	7	100	352,411	1 to 3,524
Tennessee,	103	596	124	28	851	829,210	1 to 974
Kentucky,	305	490	132	48	975	779,828	1 to 799
Ohio,	363	832	103	62	1360	1,519,467	1 to 1,117
Indiana,	110	377	47	28	562	685,866	1 to 1,220
Illinois,	36	177	65	14	292	476,183	1 to 1,630
Missouri,	42	160	50	18	270	383,702	1 to 1,421
Arkansas,	9	36	13	8	66	97,574	1 to 1,478
Michigan,	2	37	21	5	65	212,267	1 to 3,265
Florida Territory,	1	9	12	0	22	54,477	1 to 2,476
Wisconsin "	1	7	3	0	11	30,945	1 to 2,813
Iowa	2	5	4	0	11	43,112	1 to 3,919
District of Columbia,	1	13	4	3	21	43,712	1 to 2,081
Totals,	4333	10,192	2,103	829	17,457	17,069,453	1 to 977

We presume these estimates of the number of the insane and idiotic in the United States are considerably below the actual number, though we believe them as accurate as the statistics of other countries on this subject. It will ever be difficult to ascertain the precise number of the insane and idiotic.

While many monemaniacs and those but little deranged will not be enumerated because not considered actually insane,—the insanity of others will be concealed by their friends. On the other hand some who are not deranged, but whose mental faculties have become impaired by old age or by defect of vision or hearing, and some who are merely eccentric, hypochondriacal, and intemperate, will be included.

The number of the insane reported by Committees of Inquiry who are anxious to establish Lunatic Asylums, is, we apprehend, often too large;—certainly much larger than the number that requires removal to a Lunatic Asylum. Many thus included, if deranged at all, are but partially so, and are living quietly and pleasantly with their friends, and capable of supporting themselves by their labor, and would in no respect be improved by being removed.

The number of the insane and idiotic assigned by the census to this county, Oneida, was not, we think, far from the truth in 1840, and we have very good means of judging on this subject.

There are, however, some gross errors in the census of 1840, especially as regards the number of the colored insane in the Northern States. In some cases the mistake is very obvious; as for instance the census states there are 133 colored pauper lunatics in the town of Worcester, Mass. This is entirely incorrect, and the mistake occurred, we presume, from placing the number of white pauper lunatics in the Hospital in that town, under the head for the colored. But mistakes of a similar character are found in many other towns in the Northern States. In this State, the following towns, which *have no colored inhabitants*, have, according to this census, each one or more colored insane paupers, in all 29, viz.

	Total colored inhabitants.	Colored Insane.		Total colored inhabitants.	Colored Insane.
Conewango,	0	1	French Creek,	0	1
Olean,	0	1	Carroll,	0	1
Ellington,	0	5	Holland,	0	2
Sherman,	0	1	Crown Point,	0	1
Stockholm,	0	1	Sandy Creek,	0	1
Chester,	0	1	Hadley,	0	1
Java,	0	1	Parishville,	0	1
Leon,	0	1	Groton,	0	5
Westville,	0	1	Dryden,	0	2
			Great Valley,	0	1

Errors of this kind we trust will be corrected by a thorough revision of the manuscripts of the Marshals of the various districts. A memorial has been presented to Congress soliciting an investigation of the subject, signed by Edward Jarvis, William Brigham and J. Wingate Thornton, a committee of the American Statistical Association. The first of these gentlemen, Dr. Jarvis, of Dorchester, Mass., has published in the January number of the American Journal of the Medical Sciences, an elaborate essay on "Insanity among the colored population of the Free States," in which he has exhibited numerous errors of the census on this subject.

LUNATIC ASYLUMS IN THE UNITED STATES.

Maine Insane Hospital. Augusta.—Opened in 1840. Isaac Ray, M. D., Superintendent and Physician; Edward R. Chapin, M. D., Assistant Physician; number of patients, 68; number of admissions in 1843, 82; recoveries, 31; deaths, 4.

New Hampshire Asylum for the Insane. Concord.—Geo. Chandler, M. D., Superintendent and Physician. This Asylum was first opened for the reception of patients October 28, 1842. Number of patients June 1, 1844, 70; number of admissions during the year, 104; recoveries, 37; deaths, 5.

Vermont Asylum for the Insane. Brattleboro'.—William H. Rockwell, M. D., Superintendent and Physician; Samuel B. Low, M. D., Assistant Physician; number of patients, 136; number admitted in 1843, 111; recoveries, 51; deaths, 11. This Asylum has been in operation seven years.

McLean Asylum for the Insane. Somerville, Mass.—Luther V. Bell, M. D., Physician and Superintendent; Chauncey Booth, Jr., M. D., Assistant Physician; number of patients, 134; number admitted in 1843, 127; recoveries, 63; deaths, 18. This is one of the oldest Institutions established expressly for the insane of this country. It was opened for patients in 1818.

State Lunatic Asylum. Worcester, Mass.—Opened for patients in 1833. Samuel B. Woodward, M. D., Superintendent and Physician; John R. Lee, M. D., Assistant Physician; number of patients, 255; admitted in 1843, 220; recoveries, 116; deaths, 22.

Boston Lunatic Asylum. South Boston, Mass.—Opened in 1839. C. H. Stedman, M. D., Resident Physician; number of patients, 108; number admitted in 1842, 40; recoveries, 22; deaths, 9.

Rhode Island.—At present there is no Asylum for the Insane in this State, but we presume one will soon be established. The late Hon. Nicholas Brown, of Providence, in his last will bequeathed on conditions, the sum of \$30,000 towards the erection of an Asylum for the insane of the State, and at the late session of the General Assembly an act of incorporation was granted to certain petitioners for the purpose of carrying into effect the wish of the benevolent donor.

At a recent meeting of the corporation, Cyrus Butler, Esq. subscribed the munificent sum of \$40,000 towards the object, on condition that the further sum of \$40,000 should be raised by subscription among the citizens, and when the

buildings are erected should fund \$50,000 as a permanent investment to sustain the institution.

We understand that more than half of the required sum has already been subscribed, and that the erection of the Asylum will soon be commenced.

Connecticut Retreat for the Insane. Hartford.—Established in 1824. John S. Butler, M. D., Physician; number of patients, April 1, 1843, 89; admissions during the year, 82; recoveries, 45; deaths, 7.

We understand this Institution is soon to be enlarged. The Legislature of the State has granted the sum of \$5,000 annually for the next four years, to be expended under the direction of the Governor in support of insane persons belonging to the State who are poor, at the Retreat.

To admit those that will thus be sent, the Directors of the Retreat have resolved to enlarge the establishment so as to afford accommodations for about one hundred additional patients.

Bloomingdale Asylum. Bloomingdale, N. Y.—This Asylum, situated about seven miles from the city of New York, is the Lunatic Department of the New York City Hospital. Pliny Earl, M. D., Resident Physician; number of patients January 1, 1844, 100; admitted during the year, 85; recoveries, 49; deaths, 14.

New York City Lunatic Asylum. Blackwell's Island.—This Asylum was erected by the city of New York a few years since, for the accommodation of the insane poor belonging to the city, and was opened June, 1839. Though a distinct building, it is but a part of the City Alms House, and controlled by the city authorities. Dr. John McClellan has recently been appointed Physician to the Alms House, and Dr. Brown Resident Physician at the Lunatic Asylum.

We have seen no official Report respecting this Asylum. At times it has been too much crowded. The grand jury of the city and county of New York, have recently called

attention to this circumstance, and state that the accommodations are too restricted for the present number of patients, 340,—and add, there are not rooms enough for this number ; and the halls have to be converted into sleeping apartments. They also state, that the number of patients have nearly doubled during the last two years. From June 10, 1839, the day on which the institution was opened, until September 20, 1842. a period of three years, three months, and twenty days, there were admitted one thousand and thirty-three patients. Deaths in the said period, two hundred and eleven. From September 30, 1842, until the 22d September, 1843, there were 98 deaths, according to a New York paper.

We understand that at present there are not as many patients as formerly.

New York State Lunatic Asylum. Utica, N. Y.—This Asylum was opened January 16, 1843, since which time, now eighteen months, there have been admitted, 433 ; recovered, 123 ; died, 13 ; present number, 244. For additional particulars respecting this Institution, see the first article of this Journal.

Hudson Private Lunatic Asylum, conducted by Drs. S. and G. H. White, established in 1830. Number of patients, 28 ; discharged the past year, 19 ; recoveries, 6 ; deaths, 1.

City of New York Private Lunatic Asylum.—Dr. James Macdonald, formerly Resident Physician at the Bloomingdale Asylum, has for several years accommodated from 10 to 20 patients, at an establishment fitted up for the purpose in the city of New York.

New Jersey—Is yet without a Lunatic Asylum. But the subject has frequently engaged the attention of the Legislature of the State. Commissioners were appointed several years since, to select a site for such an establishment, and to obtain plans and estimates of expense. They estimate the whole expense for an asylum to accommodate 200, at

\$75,000, but we believe no appropriation has as yet been made. We trust, however, there will not be much longer delay, as the Commissioners above mentioned ascertained there were above seven hundred lunatics and idiots in the State, in 1840, two hundred of whom were then supported at public expense.

Pennsylvania. Pennsylvania Hospital for the Insane.—Thomas S. Kirkbride, M. D., Physician; Robert A. Given, M. D., Assistant Physician. This is a branch of the Pennsylvania Hospital—the oldest institution in the country in which regular provision was made for the treatment of insanity. Insane patients were received into it as early as 1752. The present establishment is a new one—situated about two miles west of the city of Philadelphia, and was opened for the reception of patients in 1841, and to it the insane in the City Hospital were immediately transferred. Present number of patients, 132; admissions during the year, 140; restored, 68; died, 17.

Asylum for the Relief of Persons deprived of the use of their Reason, or the Friends Asylum, near Philadelphia, established in 1817. Dr. Charles Evans, of Philadelphia, attending Physician; Dr. Joshua H. Worthington, Resident Physician; number of patients, 52; admissions during the year, 42; restored, 17; died, 4.

Philadelphia Hospital. Department for Lunatics.—The insane paupers of the city of Philadelphia are kept at the Alms House. We know not their number. We learn from the Medical Examiner, of May 8, that at the Women's Lunatic Asylum—Philadelphia Hospital,—there were 101 patients January 1, 1844. Admissions during the year, 130; of which number, 28 were cases of delirium tremens. Discharged during the year, 72, but in what condition we do not learn; died, 14.

There is no State Asylum for the Insane in Pennsylvania.

Delaware—Is without a Lunatic Asylum. We understand the last Legislature appointed a committee to ascertain the number of the insane in the State, and the expense of erecting an Asylum. A small legacy was left by a benevolent individual to aid in the establishment of an Asylum for the insane whenever the State should undertake it.

Maryland Hospital. Baltimore.—Dr. William Fisher, Resident Physician. Formerly this Hospital received both the insane and those affected by other diseases, but since 1834 it has been exclusively devoted to the insane. Number of patients, 81; admissions during the year, 62; recovered, 45; died, 8.

Virginia. Eastern Lunatic Asylum. Williamsburg.—Established in 1773. Dr. John M. Galt, Superintendent and Physician; number of patients, 109; admissions during the year, 42; deaths, 14; cures, (in two years) 24. Fifteen of the inmates were colored persons.

Western Lunatic Asylum. Staunton.—Established in 1828. Dr. Francis T. Stribling, Superintendent and Physician; Dr. Richard S. Gambill, Assistant Physician; number of patients, 119; admissions during the year, 46; recoveries, 23; deaths, 7.

North Carolina.—We have understood there is a Hospital for the reception of Lunatics in the State, but know not where it is situated.

South Carolina. Columbia.—Established in 1822. Dr. Trezevant, Physician. In 1837 it accommodated from 50 to 60 patients. Since then an additional wing has been built for the reception of more. We have seen no recent report. It is a State Institution.

Kentucky Lunatic Asylum. Lexington.—Dr. John R. Allen, Resident Medical Superintendent. It is a State Institution, established in 1824. Number of patients, January 1, 1842, 152; admitted during the year, 72; recovered, 27; died, 28.

Ohio. Lunatic Asylum, Columbus.—Established in 1839. William M. Awl, M. D., Superintendent; R. Jno. Patterson, M. D., Assistant Physician; present number of patients, 148; admissions last year, 65; recoveries, 38; deaths, 4. Additions are now making calculated to accommodate 100 of each sex, chiefly for incurables. When completed, this Asylum will be able to receive 350 patients. Some insane, we understand are received into the Commercial Hospital in Cincinnati.

Georgia.—There is an Asylum for the Insane at Milledgeville. It is a State Institution, but we know nothing of its condition.

Louisiana.—The insane are received at the Charity Hospital, in New Orleans. A new building, well and strongly built, has been erected in the yard of the Hospital for their accommodation. We believe there is no other Institution for the insane in this State.

Tennessee. Lunatic Asylum, Nashville.—It has been richly endowed by the State, and can accommodate 100 patients. We know nothing further respecting it.

Indiana—Has no Lunatic Asylum, though we indulge hopes this will not long be the case. From an address on Insanity before a committee of the Legislature of Indiana, by John Evans, M. D., of Attica, we learn that “the State of Indiana has by far the greatest number of Lunatics within its borders of any State in the Union, which is unprovided with a Hospital for their treatment.”

Alabama, Mississippi, Arkansas, Illinois, Missouri, Michigan, and the Territories of *Florida, Wisconsin,* and *Iowa,* are as yet without any Institutions for the accommodation and treatment of the Insane.

District of Columbia.—The subject of a Lunatic Asylum in the District of Columbia, has several times engaged the

attention of Congress. In 1841, an act was passed providing for their accommodation at the Maryland Hospital, at an expense not exceeding 300 dollars a year for each patient, and \$3000 was appropriated for this purpose. This was deemed too expensive, and it was proposed to fit up a building in Washington for their reception. During the last session the subject was again under consideration, and an act was passed appropriating \$4000 for the support of the Lunatics of the District, about 20 in number, at the Baltimore or some other suitable Lunatic Asylum, for the ensuing year, at a price not exceeding four dollars per week for each patient.

RECAPITULATION.

Number of patients now in the Lunatic Asylums in the United States,	2,561
Number of admissions the last year,	1,926
Recoveries during the year,	845
Deaths, including 98 said to have died at Blackwell's Island,	294

MISCELLANEOUS.

RATIO OF THE INSANE AND IDIOTIC

To the Population of different Countries and great Cities.

COUNTRIES.	POPULATION.	INSANE.	RATIO.
Spain,	4,058,000	569	1:7180
Italy,	16,789,000	3441	1:4876
Belgium,	3,816,000	3763	1:1014
Holland,	2,302,000	2300	1:1001
France,	32,000,000	32000	1:1000
United States,	17,069,453	17457	1: 977
Malta and Gozzo,	120,000	130	1: 932
Westphalia,	1,283,142	1535	1: 846
England,	13,089,358	16222	1: 807
Ireland,	7,784,536	10059	1: 774
Scotland,	2,365,807	3652	1: 648
Norway,	1,051,300	1909	1: 551
Brunswick,	262,948	488	1: 539

CITIES.	POPULATION.	INSANE.	RATIO.
London,	1,400,000	7000	1: 200
Paris,	890,000	4000	1: 222
Petersburg,	377,000	120	1: 3142
Naples,	370,000	479	1: 772
Cairo,	330,000	14	1:23,572
Madrid,	204,000	60	1: 3400
Rome,	154,000	320	1: 480
Milan,	151,000	618	1: 244
Turin,	114,000	331	1: 341
Florence,	80,000	236	1: 339
Dresden,	70,000	150	1: 466
Brunswick,	37,583	104	1: 361½

London Med. Gaz., Apr. 1844.

STATISTICS OF INSANITY IN FRANCE.

M. Moreau de Jonnes, read before the Academy of Sciences at a late session, an essay on the Statistics of Insanity in France, derived from eight annual official investigations.

From these documents he ascertained there were 18,350 insane and idiotic, or about one to 2000 of the inhabitants. He also furnished numerous tables of the cures, deaths, and causes of insanity derived from the same source.

In the *Annales D'Hygiene Publique*, for April, 1844, M. Leuret has not only called in question the accuracy of these statistics, but shown that they are unworthy of any reliance. He mentions that the number included is merely those that the officers appointed by the government counted, but not all that exist; that in convents, in private lodgings, and in families, are many idiots, imbeciles, and monomaniacs, of which they knew nothing.

Having shown that the documents which M. Jonnes relied on were incomplete for science, and unworthy of confidence, he concludes by advising:

1. That none but physicians, draw up medical statistics.
2. That even a physician, in making up such statistics, had better confine himself to facts he has himself collected.

EDUCATION OF IDIOTS AND IMBECILES.

At a late session of the Academy of Sciences, at Paris, M. Pariset, in the name of M. M. Serres, Flourens and Ausiere made a report on the Memoire of M. Sequin, relative to a method of education proper for young idiots and imbeciles.

According to this report, M. Sequin has taught them to read and write, and given them some notions of arithmetic and geometry; and by thus cultivating their minds, has made

them more orderly and gentle, and they have also become more robust and healthy.

We rejoice at this attempt of M. Sequin. This class of our fellow creatures have been too long neglected. Because a youth has but little mind, instead of that little being neglected, as it usually is, the greater pains should be taken to improve it. By increased efforts in this respect, we have no doubt many that would otherwise ever remain imbeciles, might be made to hold not a degraded rank among intellectual beings, and their moral qualities might also be greatly improved.

Something of this neglect has too long existed in respect to many of the insane, and we wish to embrace every opportunity to direct attention to the importance of attempting to restore the deranged mental faculties, and preventing their entire loss by systematic efforts to cultivate them.

LUNATIC ASYLUM, ROUEN, FRANCE.

In the *Annales Psychologique*, we find an abstract of the Report of M. Parchappe, Physician to this Institution.

		Men.	Women.
Number of patients Jan. 1843,	610	262	348
Admissions during the year,	237	119	118
Number of discharges,	147	79	68
“ recoveries,	117	56	61
“ deaths,	65	44	21

The patients perform much labor, by which they are benefitted. The total number of days' works of the men during the year, is 25,434; of the women, 34,281. In addition to assisting in gardening, and the ordinary business of the Asylum, they manufacture mats, and straw hats and bonnets.

The patients attend singing schools, and lectures, by which they are gratified and improved.

HEREDITARY INSANITY.

M. Baillarger presented to the Academy of Medicine, Paris, the 2d April last, an atlas of statistical tables, founded on 600 cases of hereditary insanity, with the assistance of which he has endeavored to solve the following important questions :

First. Is the insanity of the mother more frequently hereditary than that of the father? Of 453 persons laboring under hereditary insanity, the disease had been transmitted by the mother, in 271 cases ; by the father, in 182 ; consequently, hereditary insanity appears more frequently to originate on the mother's side, in the proportion of one-third.

Second. In hereditary insanity, is the disease of the mother transmitted to a greater number of children than that of the father? Of 271 families in which insanity had been transmitted by the mother, the disease had attacked several children in 70 instances ; that is in more than one-third, or in one child in 203 cases ; in two children, in 62 ; in three, in 5 ; in four, in 3. Of 182 families in which insanity had proceeded from the father, the disease had attacked several children in 30 instances ; that is in one-sixth, one child only was affected in 152 cases ; two children in 26 ; three children in 4. Thus the insanity of the mother also appears to attack a greater number of children.

Third. Is insanity generally transmitted from the mother to the daughters, and from the father to the sons? Of 346 insane persons who had inherited the disease from their mother, there were 197 females, and 149 males, showing a difference of 48. Of 216 persons to whom the disease had been transmitted by the father, the number of males was 128, that of females 88, showing a difference of 40. These data warrant, therefore, the conclusion, that insanity more frequently descends from the father to the son, and from the mother to the daughter.

M. Baillarger applies the information thus derived, to the prognosis of insanity in the following conclusions : Insanity

in the mother is more to be feared than that of the father, not only because it is more frequently hereditary, but because it is also transmitted to a greater number of children. The transmission of the insanity of the mother is more to be feared for the girls than for the boys; that of the father, on the contrary, is more to be feared for the boys than for the girls. The transmission of the insanity of the mother is not more to be feared for the boys than for the girls, but it is, on the contrary, twice as probable for the girls.

JOURNAL OF INSANITY, PSYCHOLOGY, &c.

A Journal has recently been established in Paris, entitled, "*Annales Medico Psychologiques*, Journal de l'anatomie, de la physiologie et de la pathologie, du *Systeme Nerveux*, destine' particulièrement a recueillir tous les documents relative a la science des rapports du physique et du moral, a la pathologie mentale, a la medicine legale des alienes, et a la clinique des maladies nerveuses." Par M. M. Les Docteurs *Baillarger*, medicine des alienes a la Salpatriere, *Cerise* et *Louget*.

A number of this Journal is published once in two months, each number containing about 160 pages. Price, 26 francs a year. Among the contributors, we notice the names of Ferrus, Foville Lelut, Pariset, Voisin, Falret, Briere de Boismont, Mitivie, Parchappe, Aubanel, Bellengeri, and others, who are among the most celebrated writers on insanity and nervous diseases, in France.

We rejoice to see a Journal thus devoted to the promotion of a knowledge of the Physiology and Pathology of the nervous system. In the words of another, "It would be scarcely possible to estimate this branch of medical science too highly. Practical medicine in all its branches will be efficient in proportion as our neurological knowledge becomes more accurate and extended, but especially in those depart-

ments which comprise the diseases of the brain and nerves. General hygiene will draw largely also upon neurology for first principles; the laws regarding insane men must be based upon it, and mental philosophy or metaphysics must henceforth be cultivated as a portion of the physiology of the nervous system."

CONTRACTION OF THE FORAMEN LACERUM POSTERIUS IN MANIACS AND SUICIDES.

The Professor of Anatomy in the University of Kiew, Dr. Kasloff, has for several years directed his attention to the state of the great vessels of the brain in cases of insanity, and finds himself forced upon the conclusion, that insanity in all its forms is most intimately connected with derangement of the circulation within the cranium. In the course of the year 1841, he had particular occasion to remark, that the foramen lacerum posterius was very commonly contracted in the skulls of those who had died insane, or who had committed suicide. The contraction generally occurred on one side only, rarely on both. In many cases he found the foramen, where it transmits the internal jugular vein, reduced to a mere narrow slit, which with difficulty admitted a common probe.

Since we read the foregoing in a recent Foreign Journal, we have had but one opportunity of ascertaining its correctness. In this instance, that of a female who had been deranged five years, we found the foramen lacerum posterius on the left side contracted as above stated; it would not admit even a small probe, while that of the right side would easily admit a large one. But is not this frequently the case in those not insane? The circumstance is well worthy of investiga-

tion. Derangements of the circulation are often observed in connection with insanity. Professor Nasse, of Bonn, thinks the cause of a great many cases of insanity is to be found in the heart.

SINGULAR RESULT OF INSANITY.

In the Gazette des Tribunaux for August, 1843, is a notice of the case of a widow who became deranged in consequence of the death of her husband and attempted to kill herself. After this she often imagined she saw him in the street with other men. Becoming apparently better, she remarried. On fully recovering, her mental powers, she disclaimed the connection, declaring, that she supposed at the time, she was marrying her former husband.

DEATH OF HEINROTH.

This celebrated physician died at Leipsick, his native city, October last, at the age of 70. He was, unquestionably, the most distinguished of the German physicians for knowledge of mental maladies. From the commencement of his professional life, he devoted himself to this department of the profession, and was for a while a pupil of the celebrated Pinel, of Paris.

He was the first to establish, in Germany, the principles of Pinel and Esquirol, in the treatment of the insane. He translated into German, the writings of these distinguished authors, and he also published several original works, which have attained great celebrity; among which are "*Manual of Mental Maladies; Guide to Physicians in the Management of the Insane; Treatise on the Health of the Mind; Manual of Anthropology and principles of Criminal Psychology, &c. &c.*"

RECENT WORKS ON INSANITY.

We had intended to have published in this number, a list of the most important works on insanity, but must defer it until the next. Among the most recent is, "Observations on the proximate cause of Insanity, being an attempt to prove that insanity is dependent on a morbid condition of the blood," by James Sheppard, M. R. C. S., London, 1844. A small,—silly book, in which the author attempts to support a theory without facts to aid him. Much of his reasoning is of this kind, in accounting for insanity in connection with epilepsy. "May not," says he, "the convulsive action of the epileptic fit and the maniacal paroxysm, in some inexplicable and indefinable manner, cause at times the restoration of the vital equilibrium of the blood? May not the imagination, or by some general cause, acting through the medium of the brain, on the mind, be the cause of the maniacal paroxysm that sometimes suddenly occurs in a previously sane individual." But how account for monomania on his theory?

The intelligent Paris correspondent of the National Intelligencer, says in a recent letter that Monsieur FAURET, physician of the vast Asylum, the *Salpatriere*, has issued a volume of "Considerations on mental maladies," to which his ample experience, enlightened professional observation, and sound sense, impart peculiar value. "It will," he adds, "be consulted by all jealous administrators of lunatic asylums and philosophical inquirers into mental maladies."

Dr. Hunt, of Hartford, Conn., has nearly ready for the press a translation of the collected writings of Esquirol on Mental Diseases.

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The object of this Journal is to popularize the study of insanity,—to acquaint the general reader with the nature and varieties of this disease, methods of prevention and cure. We also hope to make it useful and interesting to members of the medical and legal profession, and to all those engaged in the study of the phenomena of mind.

Mental philosophy, or metaphysics, is but a portion of the physiology of the brain; and the small amount of good accomplished by psychological writers, may perhaps be attributed to the neglect of studying the mind, in connection with that material medium which influences, by its varying states of health and disease, all mental operations.

We regard the human brain as the *chef d'œuvre*, or master-piece of creation. There is nothing that should be so carefully guarded through all the periods of life. Upon its proper development, exercise, and cultivation, depend the happiness and highest interests of man. Insanity is but a disease of this organ, and when so regarded, it will often be prevented, and generally cured, by the early adoption of proper methods of treatment.

TERMS.

The American Journal of Insanity will be published once in three months. Each number to contain 96 pages. Those who wish, can have it sent to their direction one year, by forwarding to the Editors or Publishers one dollar, free of postage.